The Spiritual Philosophy of Shrii Shrii Ánandamúrti

A Commentary on Ánanda Sútram

Ánanda Márga Publications

THE SPIRITUAL PHILOSOPHY OF SHRII SHRII A'NANDAMU'RTI
A Commentary on **A'nanda Su'tram**

A'nanda Ma'rga Publications
Denver, Colorado

Cover design and illustrations by Michael McClure

ISBN: 0-88476-012-X
Library of Congress Catalog Card Number: 81-80723

A'nanda Ma'rga Publications
854 Pearl Street
Denver, CO 80203

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Printed in the United States of America

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PREFACE

A su'tra is an aphorism - an expression of a sublime or subtle idea in a minimum number of words. Literally, "su'tra" means a "thread" which can connect many things and can be interwoven with other threads. "A'nanda" means "Divine bliss" - the internal ecstasy experienced subjectively, not as a result of any external, sensual pleasure, but from the direct experience of higher states of consciousness. A'nanda is the highest happiness, the only permanent happiness, and thus it is the ultimate goal of human life.

A'nanda Su'tram, then, is a book of aphorisms describing this Divine bliss, and the nature of reality. It is the most essential and seminal of the many written works of Shrii Shrii A'nandamu'rti, also known as P.R. Sarkar (and affectionately called "Ba'ba'"). It was first published in 1962, containing the Sam'skrta su'tras and, following each one, a "purport" or explanation in Bengali. Translations have since been made rendering the purports into Hindi, English, Spanish and Chinese. So the reader of this book is recommended to refer to A'nanda Su'tram itself, in the language of the reader's convenience, for further understanding of these su'tras.

This book is the work of Avadhu'tika A'nanda Mitra A'ca'rya', with minor editing by the staff of A'nanda Ma'rga Publications. Its intended contribution is two-fold: first, a direct translation, both in sentence form and word-for-word, of the original Sam'skrta su'tras; and second, a considerable body of explanation and excerpts from other sources, designed to shed the greatest possible light on the original su'tras.

The original A'nanda Su'tram contained five chapters, of which this commentary covers only four. However, these four explain the entire spiritual philosophy and can be considered complete in and of themselves. The fifth chapter extends the spiritual and philosophic truths of Chapters 1 through 4 into the realm of history, sociology, economics and political science. A commentary on the fifth chapter will be published as a separate volume.

ROMAN SAM'SKRTA

The Sam'skrta language, or "Sanskrit," as it is often spelled in English, can be transliterated by using only twenty-one letters of the Roman alphabet plus two diacritical marks, as follows:

a a' b c d d' e g h i j k l m m' n n' ṇ o p
r s s' t t' u u' v y.

Sam'skrta, which does not have its own alphabet, has usually been written in the Devanagari alphabet or in the Bengali alphabet. Below is a comparison of how the different sounds of Sam'skrta are written in Devanagari, Bengali and Roman.

Devanagari
अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः

Bengali
অ আ ই ঈ উ ঊ ঋ ৠ ঌ ৡ এ ঐ ও ঔ অং অঃ

Roman
a a' i ii u u' r rr lr lrr e ae o ao am' ah

Devanagari
क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण

Bengali
ক খ গ ঘ ঙ চ ছ জ ঝ ঞ ট ঠ ড ঢ ণ

Roman
ka kha ga gha ṅa ca cha ja jha ña ṭ'a ṭ'ha d'a d'ha n'a

Devanagari
त थ द ध न प फ ब भ म य र ल व श

Bengali
ত থ দ ধ ন প ফ ব ভ ম য র ল ব শ

Roman
ta tha da dha na pa pha ba bha ma ya ra la va sha

Devanagari
ष स ह क्ष

Bengali
ষ স হ ক্ষ

Roman
s'a sa ha ks'a

Devanagari
अँ ज्ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं

Bengali
অঁ জ্ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোঽহং

Roman
aṇ̃ jña rs'i cha'ya' jña'na sam'skrta tato'ham

A few Sam'skrta words which have entered the English language, such as "yogi," "yogic," "Swami Ramdas," have been given their normal English spellings in the text. (In the above system of Roman Sam'skrta, they would be "yogii," "yaogika," "Sva'mii Ra'mda's.").

Sam'skrta nouns are declined in eight cases, which have sometimes been termed "nominative," "accusative," "instrumental," "dative," "ablative," "genitive," "locative" and "vocative." However, since this seems perhaps an attempt to understand Sam'skrta usage in terms of Latin grammar, and since the original Sam'skrta grammarians used only numbers for the cases, only numbers have been used in this book.

We have used the following code to explain etymologies: prefixes are connected to the root with a hyphen, suffixes with a plus sign. For example, "saṅcara = sam (proper) - car (to go) + ghain (suffix)." "Sam" is the prefix, "car" is the root, and "ghain" is the suffix, in this case not translated.

A'NANDA MA'RGA

The words "A'nanda Ma'rga" have the literal meaning "Path of Bliss," and denote a particular comprehensive system of spiritual practice, based largely on the tradition of tantra. "A'nanda Ma'rga Praca'raka Sam'gha" (A.M.P.S.) is also the name of the organization founded by Shrii Shrii A'nandamu'rti in order to propagate such practice wherever human beings seeking spiritual advancement may be found.

SAM'SKRTA MEANINGS

Since a large part of the undertaking of this book is to define in detail many Sam'skrta words, it was felt that a glossary giving cursory definitions would be superfluous. For a full explanation of any Sam'-skrta word, simply locate the first occurrence of that word by consulting the index, and turn to that passage.

1 BRAHMA CAKRA

1-1 SHIVA SHAKTYA'TMAKAM' BRAHMA.

BRAHMA IS THE COMPOSITE OF SHIVA AND SHAKTI.

Shiva = Purus'a, Cosmic Consciousness; literally, "in whom all things lie"

Shakti = Prakrti, Cosmic Operative Principle; literally, "ability to create something": shak (to be able) + aktin (suffix)

a'tmakam' = composite of

Shiva Shaktya'tmakam' = composite of Shiva and Shakti

Brahma = Supreme Entity; from "brhat," meaning "great." "Brhatva'd (Great) Brahma, Brhan'atva't (makes others Great) Brahma." "That Entity which is Great, and which makes all other entities as Great as He, is Brahma."

This is the basic concept of A'nanda Ma'rga philosophy--that the Supreme Entity is One but has two aspects: the Cognitive Principle and the Operative Principle, Shiva and Shakti. It is impossible to conceive of one entity without the other; Consciousness and Its Energy of creation are as inseparable as a fire and its heat, as milk and its whiteness, as two sides of a piece of paper. This concept has often been depicted symbolically in the image of a hermaphrodite (man and woman in the same body), or in Indian sculpture as two lovers locked in a tight embrace. In this su'tra the term "a'tmakam'" has been used to express the relationship: Brahma is the composite of, the combined name of, Consciousness and the Operative Principle. Brahma is not a third entity.

To the limited, ignorant human mind, the pure Consciousness and the creation which is the product of Shakti seem to be different and separate; but through meditation this duality is transcended and the sa'dhaka (spiritual practitioner) perceives both as the one imperishable Brahma. The saint Ra'makrs'n'a tells the following story: "Once a king asked a yogi to impart Knowledge to him in one word. The yogi said, 'All right; you will get knowledge in one word.' The king then saw the magician moving two of his fingers rapidly and heard him exclaim, 'Behold, O king, behold.' The king looked at him amazed when, after a few minutes, he saw the two fingers becoming one. The magician moved that one finger rapidly and said, 'Behold, O king! Behold!'" (Tales and Parables of Sri Ramakrishna [Madras: Sri Ramakrishna Math, 1947], p. 165). The implication of this story is that Shiva and the Primal Energy (Shakti) at first appear to be two. But after attaining knowledge of Brahma, one does not see the two. Then there is no differentiation: it is One, without a second--non-duality.

> Are [Shiva] and [Shakti] two independent entities? No, certainly not. Of course, in philosophical discourse, to make it intelligible to the common man these two terms are employed separately, out of great necessity aforesaid, but verily they are not only inseparably related but are interdependent just like milk and its whiteness, and like fire and its consuming power. In the course of sa'dhana' [intuitional practice], when the aspirant finds [Shakti] receding into [Shiva] then he comes to himself. So long as he entertains distinction between [Shiva] and [Shakti] and consequently between Brahma and self, he tries in vain to attain the bliss and goes on entangling himself more and more in the web of sam'ska'ras*. . . . The more you go ahead in your sa'dhana' of [Shiva], the more you will observe that the Cosmic Force [Shakti] gets merged in you in a surrendered state. (Ba'ba', Subha's'ita Sam'graha I, trans. Dr. Nagendra [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1971], pp. 17-18).

The ancient scriptures proclaim, "There is nothing whatever that is not Divine . . . to know all as illusion is ignorance, to know all as God is knowledge." Thus the spiritual aspirant does not bemoan the transitoriness of the world; to him, change itself reveals the Spirit that inspires the changing forms.

NIRGUN'A AND SAGUN'A BRAHMA

Brahma exists in two states. The first is a completely transcendent state, not "qualified" or affected in any way by the Operative Principle and Her three gun'as or binding energy forces (see Su'tra 1-2). Here Brahma is called "gun'atiita," or "beyond the gun'as," and Shakti is unexpressed (anucchu'nya'). Thus Nirgun'a Brahma is not associated in any way with the creation (except through Ta'raka Brahma, see 1-25).

The second state is Sagun'a Brahma, a state "qualified" or operated on by the three gun'as. In Sagun'a Brahma, Shakti does influence Shiva. She is often portrayed symbolically as dancing on the body of Shiva, for in the infinite body of pure Consciousness She plays, transforming that pure Consciousness into cruder vibrations, so that creation may come into existence. Shiva is merely lying flat, not acting, merely witnessing Her dance.

In this state Shakti is called "ucchu'nya'," or "expressed," "manifested," "exhausted"--because in the process of creation She exhausts Herself. When She is

---

*Potential reactions to one's actions; see also Su'tra 3-4.

influencing the pure Consciousness thus, She is also called "Prakrti," the "force creating kinds or diversity": "Pra" (kinds) "karoti" (does, creates) "iti" (this) "Prakrti."

Sagun'a Brahma and the creation which issues forth from it are like icebergs of qualified Consciousness in a vast ocean of unqualified Nirgun'a Brahma. But these two, Sagun'a and Nirgun'a Brahma, do not represent duality; they are rather two different states of one Entity. In one state, Brahma is sleeping; in the other It is wakeful. A person is not a different person while sleeping and while awake; similarly Brahma is the same Entity, but existing in two different conditions.

COMPARISON WITH OTHER INDIAN SCHOOLS OF PHILOSOPHY

There are six "orthodox" schools of Indian philosophy: Nya'ya, Sa'm'khya, Yoga, Vaesheshika, Veda'nta, and Miima'm'sa', which have had a great impact on Eastern and, indeed, world thought. These schools have debated interminably which of the two is superior, Shiva or Shakti. Some, especially Sa'm'khya philosophy, have argued that Shakti is more important than Consciousness. A'nanda Su'tram begins by clarifying this point in the first two su'tras. It teaches the philosophy of absolute monism, the idea of the oneness of God.

The Veda'nta philosophy, in contrast to the Sa'm'khya school, has taken the opposite view that the Operative Principle has no role in the process of creation, and has upheld Brahma as the only truth. In Veda'nta the non-qualified and the qualified states of Consciousness, Nirgun'a and Sagun'a, have not been clearly distinguished. But according to A'nanda Ma'rga philosophy, in the non-qualified state, Brahma is beyond the influence of the Operative Principle, and from this state the creation cannot possibly arise. A'nanda Ma'rga clearly explains the existence of a qualified state of Consciousness with the gun'as operating on Consciousness, from which the creation does arise. In this state the Supreme Entity indirectly controls the gun'as (see 1-2) and remains as the Witnessing or Omni-telepathic Entity, beyond all expressions.

OMNI-TELEPATHIC A'TMAN

Our mental plates, our minds, are like mirrors which reflect physical waves, giving us the physical sense of existence. The only reason we perceive anything is that the crude waves of external physicality are "telepathized" ("telepathy": "to act over a distance") on our mental plates. But both physical and mental waves are reflected on a still subtler "mirror," the Soul or A'tman--the pure Consciousness of infinite wavelength. The existence of a unit entity is the reflection of its vibrations on this

pure, mirror-like Soul-plate. The Soul reflects everything; it is the base, the ground of existence. Nothing can exist without being reflected off this mirror. This is the fundamental idea of yoga, that at the base of every unit entity is the Soul, one and the same for every entity in the Universe. The unit soul, jiiva'tman, and the Cosmic Soul, Parama'tman, are One. Thus when an entity realizes its own soul it becomes omniscient, omnipresent, like the Supreme Soul, like the Supreme Consciousness--it knows everything; it can see everything that is happening everywhere in the Universe because everything is being "reflected" off it.

"Sam'veda" means "mental thought-wave." "Prati-sam'veda," or "counter thought-wave" is the reflection of the thought-wave. Prati-sam'veda, reflection, is created on the A'tman. This reflecting plate of the Soul is termed "telepathic" because it receives mental waves over a distance. And it is sarvaprati-sam'vedii ("everything reflecting": "sarva" = "everything") because it reflects all the wave reflections of the entire Universe, of the crude, subtle and causal spheres. Everything is inherent in and dependent on this A'tman, this Consciousness, and everything is existing because of It. (See Su'tras 2-8 and 2-9.)

Note that in Sam'skrta the word "Shiva" is masculine, "Shakti" is feminine, and "Brahma" is neuter. The different aspects of the Supreme are symbolized by the two sexes; but the Supreme Entity Itself is beyond all duality, beyond all polarity, encompassing all.

Someone once asked a great saint whether God was man or woman, Mr. or Mrs. The saint answered, "My dear fellow, God is neither Mr. nor Miss nor Mrs.--God is a Mystery."

1-2 SHAKTIH SA' SHIVASYA SHAKTIH.

SHAKTI IS THE SHAKTI (POWER) OF SHIVA.

Shaktih = Operative Principle, Cosmic Force, Prakrti, ability to create something: shak + aktin

Sa' = She

Shivasya = of Shiva--6th case ending

Shakti is the force of Shiva. First of all, what is Shakti or Prakrti?

> "Pra karoti iti Prakrti," that is, "Prakrti means the force creating kinds." It is on account of Prakrti alone that the existence of man and animal, of plants and matter is appreciated within the Eternal, Infinite and Perfect Brahma. In other words the Cosmic Force responsible for the creation of this world abounding in varieties and kinds is called "Prakrti."
>
> . . . The word "Prakrti" is not equivalent to the word "nature" of the English language. As a matter of fact, nature is the property (dharma) of Prakrti. Whatever Prakrti does is commonly known as "nature.". . .
>
> Prakrti comprises of three attributes [gun'as]. . . .
>
> . . . The plain philosophic meaning of "gun'a" is a "binding string"--a string used to bind some objects. Here, "gun'a" connotes the Cosmic Force whereby the Universal Consciousness is bound to various shapes or ideas. In English the word "tendency" may also be used to express the spirit of "gun'a."
>
> (Subha's'ita Sam'graha I, pp. 7-8).

The three gun'as are:

1. Sattvagun'a (sentient force). Sattvagun'a gives the sense of existence, the feeling of "I am." Under the bondage of sattvagun'a, Mahattattva, the subjectivated "I" feeling, is created from the Cosmic Consciousness. Sattvagun'a imparts happiness and a sense of relief; it awakens the desire to seek liberation from bondages. Its vibrational colour is white.
2. Rajogun'a (mutative force). Rajogun'a is characterized by action; it wants to keep the "I" busy with action and then enjoy the results of the action. It is the sense of doership, it activates the "I." Under its bondage the Aham'tattva is created from the Mahattattva (see 1-5). Its vibrational colour is red.
3. Tamogun'a (static force). Tamogun'a gives the sense of objectivity in the Cosmic mind, to create Cosmic citta, the objective portion of mind. Under its further bondage the physical world is created with its five fundamental factors. Tamogun'a is the

> force of inertia; it gives the result of the action, it expresses the reaction to the action. Our minds are associated with the created world because of the static principle. Its vibrational colour is black.
>
> It is important to remember here particularly that sattvagun'a does not denote inactivity--inactivity is the result of tamogun'a. Inactivity comprises the tranquility of Death, not the sobriety of Knowledge. In every matter of the world, there is an incessant struggle going on between rajogun'a and tamogun'a. So long as rajogun'a prevails, there is the graceful lustre of sattvagun'a. Look at a bud. So long as it is blossoming, you will find that it is gradually blooming and the victory of rajogun'a in the struggle with tamogun'a is manifested in the graceful lustre of sattvagun'a. But when the force of rajogun'a is spent up, then tamogun'a predominates every moment. The flower gradually withers and fades, the glow of sattva wanes and eventually, the all-devouring hunger of tamogun'a transforms it into a state of crudeness--that is to say, it dies. In transformation from a sprout to a blade and from a blade to a leaf and then to autumn defoliation, from infancy into youth and from youth declining to old age--the struggle between rajogun'a and tamogun'a is queerly manifested. This is the struggle of the creator and the destroyer--Hari and Hara. (Subha'sita Sam'graha I, pp. 9-10).

Whatever there is in this divergent world is the creation of the infinite energy of Prakrti. In every entity of the Universe, all the three gun'as are present, but they differ in degrees of domination. One entity differs from another because of the differing degree of dominance of Prakrti on them, the differing proportions of tamogun'a, rajogun'a and sattvagun'a. Those entities predominating in sattvagun'a are called "sa'ttvika," in rajogun'a are called "ra'jasika," and in tamogun'a are called "ta'masika." The closer an entity is to the Cosmic Nucleus (see 1-4), the more its dominance by sattvagun'a.

> . . . the attraction towards Brahma (pratisaincara) [see 1-6] is chiefly predominated by sattvagun'a and the attraction process leads a living being to the realisation of its self and ultimately merges the mahattattva of the mind into the Mahattattva of the Universal Mind [see 1-2]. It is for this reason that when persons endowed with introverted sight advance unobstructed towards the realisation of Self, they take shelter of sattvagun'a in the initial phase, and then they find that their mental horizon becomes increasingly radiant with dispassion and resplendent flood of light. This internal purity becomes apparent in their external activities also. . . .
>
> A sattvagun'ii [sa'ttvika person] always finds sattvagun'a in everything, so does the rajogun'ii rajah and the tamogun'ii tamah. On visiting [Benares] the righteous persons shall associate with the sages and saints on the bank of the Ganges and will find [Benares] to be the most sacred place. A tourist will go around the city and find it a city like all others, while a cheat will find this city a proper place for his operations. The same city is visualised in three different ways by three persons according to their respective temperaments. (Subha's'ita Sam'graha I, pp. 13-20).

Once a man was lying unconscious in the woods. A thief approached, saw the man, and thought to himself, "This man has been overtaken by robbers, and the police are sure to be close behind! I'd better get out of here!" Then a drunkard approached, and thought to himself, "This poor fellow has had too much to drink and passed out! He can't hold his liquor like I can!" Finally a saint walked by, saw the man, and thought, "This blessed soul has fallen into sama'dhi; let me sit at his feet and meditate on the Lord."

PRAKRTI: SUBORDINATE EFFICIENT CAUSE

Purus'a (Shiva) is the material and efficient cause of creation and Prakrti (Shakti) is the "secondary efficient cause." This can be compared to the relationship between a potter and his clay. The potter and the clay are both Purus'a, but the energy of the potter molding the clay, his action, is Prakrti. Purus'a is the efficient cause (the potter), the ultimate Creator of the Universe. He is also the material cause (the clay) the substance out of which the Universe is made. But the energy by which He creates, the action of the potter molding the clay, is Prakrti. She is the link between the potter and the clay, between the efficient cause and the material cause, between the Pure Consciousness and the objective world--so She is called the "linking force."

Prakrti is sheltered in Purus'a, the property of Purus'a. In Nirgun'a Brahma She is merging Herself in Brahma endlessly. But in Sagun'a Brahma She starts influencing Purus'a, qualifying Him. In this creative aspect She is known as "Ma'ya'." But She always remains dependent on Shiva, she is "authorized to act" by Him. For example, a person has consciousness and will power, will force. The consciousness induces the will power into action; the will power is based on the consciousness and cannot go beyond the range of the consciousness.

COMPARISON WITH OTHER INDIAN SCHOOLS OF PHILOSOPHY

One of the six orthodox schools of philosophy, the Sa'm'khya school, maintains that Prakrti is completely independent of Purus'a, that they are two entities. But A'nanda Ma'rga recognizes the complete monism (oneness) of Brahma; Purus'a and Prakrti are one and the same, but the Cosmic Force is dependent on the Cosmic Consciousness. According to another school,

THE THIEF, THE DRUNK AND THE SAINT

Veda'nta philosophy, it is said that the creation emanates from the thought projection of Brahma; Prakrti is discarded as delusion (Ma'ya'). The important role in creation has been assigned to Brahma. But the Veda'ntists cannot answer the question how an imperfect creation could emerge from the perfect Brahma. Thus A'nanda Ma'rga has explained that Prakrti is the subordinate efficient cause by means of which Purus'a allows the creation to be manifested from His "body."

THE GOAL: PURUS'A OR PRAKRTI?

What, then, is the goal of the spiritualist, Purus'a or Prakrti? In India there are many worshippers of Prakrti (called "Ka'lii" in Her destructive aspect) who ideate on Shakti. They may develop occult powers, but their ultimate union is with Prakrti--a state called "Prakrtiliinavastha'" (state of merger in Prakrti). This, Ba'ba' has said, is not a desirable state because Prakrti is a blind force of energy, not the pure Consciousness. Our goal should be Purus'a, not Prakrti:

> Brahma causes the emancipation of the living beings with the aid of sattvagun'a of Prakrti. Hence, the fact that Prakrti contributes to emancipation is an admitted truth. But the living beings have to devote themselves to Purus'a rather than to Prakrti, inasmuch as they have to establish themselves in Cosmic Consciousness throughout Eternity and to acquire the nirgun'a state. Their ultimate goal is the blissful Cosmic Consciousness, which is above the influence of Prakrti, imperishable and irreducible. (Subha's'ita Sam'graha I, pp. 15-16).

As Lord Krs'n'a said to Arjuna in the Bhagavad Giita,

> Daevihyes'a' gun'amayii mama ma'ya' du'ratyaya'
> Ma'meva ye prapadyante ma'ya'meta'm' tarantite.
> My Ma'ya', the force that creates confusions and distinctions, is very powerful; it is insurmountable by unit minds. But those who surrender unto Me transcend these forces of Mine with My help.

> The secret lies in the word "Mine." "This binding force, Ma'ya', is Mine; I have used it for the play of My creation. Being Mine, it is within My control to withdraw it from all or any," says the Lord. "Hence those who surrender to Me can easily surmount this force." (Ba'ba', a darshana,* Ranchi, India).

But although our goal is not Prakrti, we should not fear or try to avoid Her influence. In one aspect She is called "yogama'ya'," the force of union. The wise spiritual aspirant learns to utilize the force of Prakrti to propel him or her towards ultimate merger with Cosmic Consciousness:

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*"Sight" of a human being who by his or her elevation can lead others to the Supreme; hence, a gathering to be with such a person, or the speech given by the person.

It would not be proper to call Prakrti the enemy of mankind. Man, by properly employing the three attributes, can betake himself towards virtue, subtle truth and perfection. He can elevate himself in his mental horizon with the aid of sattvagun'a of Prakrti, operating in the attraction process of Brahma. Is then Prakrti not benevolent? To find fault with Prakrti without resorting to spiritual practices betrays inactivity and this should not be supported. (Subha's'ita Sam'graha I, pp. 16-17).

1-3 TAYOH SIDDHIH SAIṆCARE PRATISAIṆCARE CA.

THE PROOF (FULFILLMENT) OF THE TWO (SHIVA AND SHAKTI) IS IN SAIṆCARA AND PRATISAIṆCARA.

tayoh = of the two--6th case ending

siddhi = proof, fulfillment

saiṇcare = in saiṇcara--7th case ending: saiṇcara = "proper movement"--the extroversive phase of creation from subtle to crude: sam (proper) - car (to go) + ghain (suffix).

pratisaiṇcare = in pratisaiṇcara--7th case ending. The introversive phase of creation from crude to subtle: prati (reverse, counter)

ca = and

The fulfillment of Shiva and Shakti is in the processes of saiṇcara and pratisaiṇcara. These processes are their proof, by this we can recognize their existence. We cannot see the wind, but we know its existence by the dance of the leaves and the rippling waves on the ocean. If a man is a magician, how do we know it? By the display of his powers, by the appearance of something concrete--rabbits out of his hat. We know the existence of Shiva and Shakti by seeing their "magic" in saiṇcara and pratisaiṇcara.

SAIṆCARA AND PRATISAIṆCARA

Saiṇcara is the extroversive movement of Prakrti in which She brings Purus'a under the increasing influence of Her bondage, thus crudifying Him. Pratisaiṇcara is not simply a negation of saiṇcara. If the movement were exactly opposite it would be termed "parisaiṇcara." If the process back to the Cosmic Nucleus were exactly opposite to the process of creation away from it, the two movements would negate each other and cancel each other out. So pratisaiṇcara is the movement back toward the nucleus, but in a slightly different form--within the forms of the unit entities, not simply on a Cosmic level.

The movement of pratisaiṇcara is the gradual release of the localized (because it is happening only at specific places within the vast, ever-evolving Universe) bondages of Prakrti, allowing the Consciousness to return back to its original, non-qualified state. The ever-unsatisfied desire latent in all creatures expresses the potential desire of the Consciousness to regain its original, unqualified state free from all bondage. When the unit consciousness in the form of a human being concentrates his or her mind on the thought of Brahma, by this action the Purus'a is relentlessly striving to attain liberation through the effort of the highest evolved being, in order to complete the process of pratisaiṇcara.

Purus'a is the pervasive Witnessing Entity behind both processes, saincara and pratisaincara. He is continuously witnessing the manifold expressions of Prakrti. Because he is ever-present, the entities created by the force of Prakrti, the entities under Her bondage, can always take His ideation, and gradually their vibrations will be converted into the infinite straight-line vibration of the Cosmic Consciousness. The more the entities take the ideation of Purus'a (i.e., the more their vibrations flow parallel to His infinite vibration), the more they become converted into pure Consciousness, and the bondage of the gun'as lessens. In this way Purus'a is transformed from crudity in this introversive (toward the centre) movement of pratisaincara.

ACTIVITY, THOUGHT AND WITNESS-SHIP

There are three aspects of existence: (1) action (Prakrti is responsible for this), (2) thought (Prakrti is responsible for this also: thought and action, being vibrational, are products of Her bondage), (3) witness-ship (Purus'a is responsible for this: He performs the function of the witness-ship of Consciousness). We cannot know of the existence of Prakrti until we see something She produces, until She identifies Herself with objectivity, until She manifests the pure Consciousness in objective forms (like citta [see 1-5], the physical world, etc.). All the different operations and activities in the universe (activity and thought) are because of the binding of Prakrti. The third factor, witness-ship, belongs to Purus'a because He is watching everything, as the infinite, transcendental Entity.

"As sparks flying out of the flame fall back into the fire, as waves beating on the beach go back to mingle in the ocean, all things come of God, and return to God." (Guru Gobind Singh, Sikh guru).

1-4 PARAMASHIVAH PURUS'OTTAMAH VISHVASYA KENDRAM.

PURUS'OTTAMA, THE SUPREME CONSCIOUSNESS, IS THE CENTRE OF THE UNIVERSE.

Parama = Supreme

Paramashivah = Supreme Consciousness

Purus'ottamah = Highest Consciousness; name for the Cosmic Consciousness in the nucleus: Purus'a + uttamah (highest)

Vishvasya = of the Universe--6th case ending. Vishva = Universe

kendram = nucleus

> Everywhere in this observable universe we find that there is a system. The mighty Himalayas follow a particular system; the wee bit of material expression also follows a particular system. Everywhere there is a system, there is an order; nothing can be done disorderly. The smallest particle that the human intellect can see is an atom--which can be seen by human intellect, not by human eyes. In the atom also there is a particular system, the atomic system. In the centre is the nucleus, and electrons are moving around that nucleus; this is the atomic system. These systems are called "cakras" in Sam'skrta . . . The same system is followed by the earth also. Here in this ethereal system, the name of the nucleus is "earth," and the moon is moving 'round that nucleus--the same system . . . Now the next bigger cakra, the next bigger system, is the solar system; in that case the sun is the nucleus and so many planets are moving round that sun--the same system. And the biggest cakra, the biggest system, is Brahma Cakra, the Cosmic system. In that Cosmic system, the nucleus is Purus'ottama. The hub of that Cosmic wave is Purus'ottama, and so many jiivas (unit entities) are moving around that Purus'ottama--the same system. So this Cosmic system, this Cosmic order, is called "Brahma Cakra" in Sam'skrta. (Ba'ba', a darshana, Salem, South India, December 9, 1964).

In this Cosmic order there are two forces working:

1. Centrifugal, away from the Nucleus, called "avidya'ma'ya'"(the force of ignorance)
2. Centripetal, toward the Nucleus, called "vidya'ma'ya'"(the force of knowledge)

Both are expressions of the same Ma'ya', the same creative principle of Prakrti, and the Cosmic Nucleus is the controller of that creative principle (see 1-2). When these two forces are balanced, the radius of the unit entity moving around the Nucleus neither increases nor decreases.

In avidya'ma'ya' there are two different expressions:

1. Viks'epii shakti, distorting force, repulsive force. This force repels the unit from the Nucleus. The depraving propensities, the degenerating ideas that drift the unit entity away from its Cosmic Centre are the expressions of viks'epii shakti.

2. A'varan'ii shakti, concealing force. Due to the force of a'varan'ii shakti a black curtain falls between the Supreme Soul, Parama'tma, and the unit consciousness; the jiivas cannot see the Lord. They think that whatever they are doing they are doing secretly, that nobody will see them.

The condition of a jiiva committing sin secretly is just like that of a rabbit when followed by a hunter. It is said that when a rabbit is followed by a hunter it shuts its eyes with the help of its ears and it thinks "As I'm not seeing the hunter, the hunter is not seeing me." Such is the condition of a jiiva under the influence of this a'varan'ii shakti. By viks'epii shakti it moves away from its Lord, and by a'varan'ii shakti it cannot see its Lord. But the Lord's vision can pierce through that black curtain. (Ba'ba', a darshana).

Vidya'ma'ya' also has two component forces:

1. Samvit shakti (spiritual awakening). By this force a person engaged in bad actions and thoughts, whose mind is dominated by Prakrti and engrossed in the material world, suddenly thinks "I shouldn't do all these things, I should be a spiritualist hence-forward."

2. Hla'dinii shakti (the force which bestows happiness and bliss). After the person decides that hence-forward he will be a good man, a sa'dhaka, he gets the Krpa' (Grace) of the Lord. He gets initiated through some medium, and begins to move along the spiritual path. The movement along the spiritual path, the movement toward the Nucleus (decreasing the length of his radius) is always guided by hla'dinii shakti, also called "Ra'dhika' shakti" (Ra'dha', the devotee, moving toward Krs'n'a, the Lord). The aspirant begins to enjoy the bliss of Brahma.

Now in this Brahma Cakra, around this Nucleus Purus'ottama or Krs'n'a, all the jiivas are hovering, with their own peculiar physical frames and mental longings. Each and every creature is moving like this. Their radii are neither increasing nor diminishing. If a person encourages vidya'ma'ya', the radius will be diminished; if a person encourages avidya'ma'ya', it will be enlarged, it will be increased. . . . Why do they hover around that Purus'ottama? Because in their minds there is a sense of separateness, a sense of separation from their Cosmic Lord: they think that

they are separate entities from that Purus'ottama, they do not feel their unity with Purus'ottama, that's why they hover around that Nucleus. And when they feel that they are not separate entities from the hub of that wheel, they will merge with that Nucleus. All of a sudden that radius will cease to exist and with the help of vidya'ma'ya' the merger will take place. And that merger is the union of Ra'dha' and Krs'n'a. Do you follow? . . .

Here the r'si* says that he who is benefited by Him becomes one with his Nucleus; the merger takes place, and he attains immortality. Mortality and immortality. This movement around that Nucleus takes place within the three fundamental factors of relativity. Those factors are: the spatial factor, temporal factor, and personal factor - time, space and person. Temporal bondage, spatial bondage, and personal bondage. Beings move with the help of these three factors. And this movement naturally brings certain changes in their bodies and minds. And this change, this transmutation, this metamorphosis, is called "death." What is death? Death means change. Death is nothing but change. From childhood, boyhood came. Childhood died. From boyhood, adolescence came; boyhood died. So death means change. When an old man dies and a babe is born, it is also a change. But where the link between the preceding stage and the succeeding stage is missing, we say it is physical death. Because in that case when an old man dies and a new babe takes shape in the mother's womb, we cannot find that link, that's why we say, "That old man died." This is also an ordinary change. Do you follow?

Those entities moving around that Nucleus pass through the realm of time, space and person; but the Nucleus doesn't pass through time, space and person; it is above the realm of time, space and person. It controls time, space and person. That's why it undergoes no metamorphosis, undergoes no transmutation. That's why it is beyond the pale of life and death, beyond the periphery of life and death, beyond the compass of woes and agonies. That's why when one is ensconced in that Supreme Centre, one becomes free from life and death, one is established in immortality. (Ba'ba', a darshana).

KRPA'

What is Krpa'? God cannot have any partiality, He has equal love for each and every creature of this universe, for all animate and inanimate objects. His Krpa', His compassion, is being equally showered on

*Sage; also, one who, by inventing new things, broadens the path of progress of human society.

each and every individual, upon each and every object. He bestows His compassion equally on sinners and virtuous. But common people, do not feel it, they do not feel that they are getting His Krpa'. Why do they not feel it, do you know? Because that water of compassion is showered upon each and every creature equally, but ordinary people do not feel that they are being drenched by those sacred waters, because they are holding the umbrella of vanity over their heads; that's why they are not being drenched. And what is sa'dhana'? You will have to remove that umbrella of vanity, you will have to remove that umbrella of hatred, you will have to remove that umbrella of shyness, and get yourself drenched by those waters. And then you will feel that you are being graced by Him. This is what is called "Krpa'." Krpa' is there, you will have to feel it by your sa'dhana'. When you remove that umbrella, you will get proper direction, and then you will be guided by hla'dinii shakti, by ra'dhika' shakti, you will come into contact with that enchanting flute of Krs'n'a. What is that flute, that onm'ka'ra*? In the first stage the sa'dhaka comes in contact with the hissing sound just like the sound produced by the insect known as "cricket" in English. In the second stage it is "jhumjhumjhumjhumjhum," a sound like this [like ankle bells] . . . In the third stage it is just like that of a flute . . . You will hear these sounds both internally and externally. In the course of your sa'dhana' you will come in contact with these sounds. So Ra'dha', that is, the sa'dhaka, became mad when she came in contact with the soothing sound of Krs'n'a's flute - simply mad. And that madness, that spiritual madness, is begotten of what? Of hla'dinii shakti. And by that shakti Ra'dha' and Krs'n'a became united, Ra'dha' came into unity with that Cosmic Purus'ottama, who is the hub of this Brahma Cakra. (Ba'ba', a darshana)

PURUS'OTTAMA, SHIVA, PARAMASHIVA, SAGUN'A AND NIRGUN'A BRAHMA

Shiva, consciousness, permeates each and every one of the innumerable particles of creation. The consciousness is latent in all expressions. But when Shiva is controlling all these microcosms as the Macrocosmic Witnessing Entity, He is known as "Paramashiva," "Supreme Shiva." When He is witnessing all the unit purus'as, all the unit consciousnesses, He is known as "Purus'ottama." Thus "Paramashiva" and "Purus'ottama" are synonymous. He is the witnesser and controller of the whole system, gun'a'dhiisha, the controller of the gun'as, which in turn manage the creation. Not even a blade of grass can move without His desire. He is not Nirgun'a Brahma because He is witnessing the Universe; He is indirectly concerned with the objectivity. Nirgun'a

*The Cosmic sound of creation; see also 4-4.

Brahma is completely outside and beyond the Universe, not related to it in any way. Sagun'a Brahma is the combination of the two, Purus'ottama and His psychic object, the Universe.

COSMIC CONTROLLER

All entities are linked to the Cosmic Nucleus (see 2-10) as if by a thread, like a kite to the child flying the kite. All are guided by Him. Modern science says that all microcosmic entities are determined by a cause we can no longer perceive: "Exhaustive studies by many investigators have shown that the fundamental laws of nature do not control the phenomena directly. We must picture them as operating in a substratum of which we can form no mental picture." (Dirac, physicist). The ultimate substratum is, of course, the Cosmic Consciousness, the ultimate cause, knowing all and witnessing all. Ba'ba' says nothing is an accident; the very word "accident" should be deleted from the dictionary. Everything is incidental, everything has a cause, though we may not be able to perceive that cause. Everything is guided by the Cosmic Nucleus; but human beings have a certain degree of subordinate free will to move forward or backward within the Cosmic Cycle (see 1-6).

PERMANENT CENTRE

He is the centre of the elliptical universe ("Brahma'n'd'a," or "oval-shaped ") and all entities revolve around Him, clockwise. If there is some defect in any nucleus, the system will fall apart: if the heart is diseased, the body will die; if the sun explodes, the solar system will collapse. But there can never be any damage to the Cosmic Nucleus because it undergoes no change. So the utter destruction of the universe is impossible.

1-5 PRAVRTTIMUKHII SAIṆCARAH GUN'ADHA'RA'YA'M.

SAIṆCARA IS THE PROCESS OF INCREASING DESIRE AND INCREASING BONDAGE OF THE GUN'AS.

pravrtti = desire, movement towards crudeness

mukhii = towards

saiṇcarah = "proper movement," the extroversive phase of creation from subtle to crude: sam (proper) - car (to go) + ghain (suffix)

gun'a = binding energy forces, binding principles

dha'ra'ya'm = in the flow--7th case ending

gun'adha'ra'ya'm = in the flow of the gun'as

For a moment take your mind away from what you are doing right now and imagine your actual situation as you are sitting here. You are sitting in this room; the floor is resting on the ground. . . there is a very thin layer of soil and below that thousands of miles of rock and iron ore, deep into the center of the earth . . . far, far below you is a molten core of hot liquid metal . . . now imagine this earth spinning on its axis, twirling around the sun in the vastness of space . . . now imagine for a moment, that our sun is the size of an orange. The earth is about the size of a grain of sand about 30 feet away. The planet Jupiter is the size of a cherry pit, about one block away. Pluto is another grain of sand 10 blocks away. The nearest star is another orange, 2,000 miles away. Our sun is one of 100 billion other oranges in our galaxy--a cluster of oranges 2,000 miles apart . . . altogether about 20 million miles in diameter. By the biggest telescope man has been able to create, at Mt. Palomar, we have been able to perceive 10 billion other galaxies, 10 billion other orange clusters! . . . An orange, a few grains of sand some feet away, cherry pits circling slowly around it at a distance of a city block; 2,000 miles away another orange, with perhaps a few specks of matter circling around it . . . and in between a few hydrogen atoms, mostly a vacuum . . . this is the void of space. And on these spinning specks of matter, crawls a profuse variety of living things, clutching these tiny grains of sand.

This is the universe, called "jagat" in Sam'skrta, which comes from the root "gam" meaning "to move"--because every part of it is in restless, ceaseless motion. Although we may think we are at rest as we sit here, we are actually hurling through space in a giddy and very complicated way. We are revolving with the earth about its axis at a speed of 1,000 miles an hour, while at the same time the earth revolves around the sun at the rate of 20 miles a second. The sun is dragging all the planets through our local star system at the rate of 13 miles per second, and the local star system is moving within our galaxy at a speed of 200

miles a second. Simultaneously the whole Milky Way is drifting with respect to the remote external galaxies at the rate of 100 miles a second. And all these motions are happening in different directions!

How did this ceaselessly moving wonder, this universe, come about? The story is the story of Brahma Cakra, the "Circle of Brahma," because it ends where it begins.

PARA' SHA'NTI

Before it all began Paramapurus'a was lying in a state of infinite peace. The beginningless, endless, Cosmic essence, the ocean of pure Consciousness, was undisturbed by any waves of movement, by any vibration. This was the state of para' sha'nti, or absolute peace. In this stage Prakrti's three gun'as were in a state of equilibrium, and Her force was unmanifested, dormant. The gun'as were balanced and flowing in linear motion, forming infinite polygonal (many-sided) diagrams. There were no waves or vibrations created by this flow, no clash between the gun'as. This may be considered to be a "pre-evolutionary" stage, since there was as yet no metamorphosis of the Supreme Consciousness at all--it did not even have the feeling of "I," of self-existence.

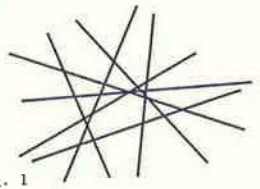

Fig. 1

WHIRLPOOL OF FORCES

Whenever three forces act in a space, they gradually form a triangle of forces. So gradually these polygons of flowing gun'as became triangles, formed a vast matrix (see 4-5) of triangles of the three gun'as, constantly transforming themselves into one another. By this process sattvagun'a flowed into rajogun'a and rajogun'a into tamogun'a, then tamogun'a into rajogun'a and rajogun'a into sattvagun'a, etc. (see 4-2). This mutual conversion of the gun'as formed a continual whirlpool of forces around the Cosmic Nucleus, the Purus'ottama, which connected all the triangles. This is still a pre-evolutionary stage: here the gun'as are still in balance.

Fig. 2

Fig. 3 ▽ sattvagun'a

CREATION FROM THE "SEED OF DESIRE"

The three principles, although flowing in an **equipoised** state of mutual transformation, have a tendency to regain their respective identities, to come out of this equilibrium, to come out of this state of pure Consciousness. This tendency is what is known as "pravrttimukhii." Gradually the three forces begin to clash among themselves and struggle for dominance. An imbalance is created in the triangle, and from this imbalance a resultant force issues from the triangle in a straight line. The first force to emerge from the triangle is the most subtle force, sattvagun'a, because it is the most powerful of the three. The vertex of the triangle from which the sentient force flows is called "iccha'biija" or "ka'mabiija," "seed of desire." From this original desire within the body of **Purus'a,** the entire creation was born--all the innumerable unit entities with all their innumerable desires. What was this desire? Why did God create the universe:

> The devotee . . . defends God thus: "My Lord was utterly alone before the creation. A man becomes mad if he is alone for a long time in a big vacant house. God was restless before creation. He could neither love nor feel angry with anyone. So creation was a compulsion. He has created all these forms by multiplying Himself. When God was alone, He had the power to see, but there were no objects to be seen. Now that He has started creation, He sees whatever He thinks. If we who are His own forms feel a little restlessness in His creation, we are blessed, for we are saving our Lord from the restlessness of utter loneliness." (Ba'ba', Ba'ba''s Grace [Los Altos Hills, Calif., A'nanda Ma'rga Publications, 1973], p. 14).

The philosopher cannot answer the question of why God created the Universe, because the creation is completely beyond the scope of even Cosmic Mind, much less unit mind. So the answer is completely beyond mental apprehension (see 1-23, 2-11). But the devotee merges with the Lord; he realizes the cause of creation. The Cosmic Magician will never give away His secrets, His tricks, to the audience; but if one becomes a member of His party, He lets him know everything. And the Magician wants everyone to join His party.

PROCESS OF SAIṆCARA

From the point of iccha'biija the process of extroversive creation, or saiṇcara, begins. Saiṇcara may be described as follows:

1. Centrifugal, extroversive process, away from the Nucleus, which starts from the Supreme Nucleus and ends with many unit entities moving at a distance from that Nucleus.
2. Process of analysis, by which the Singular Self, the One Universal Consciousness, is divided into many unit entities, into many different vibrational flows (Mahat, Aham, citta, the five fundamental factors, all the unit entities, etc.). Movement from one to many, from unity to diversity.
3. Increase of bondage of gun'as and movement towards crudity. By the increasing bondage of Prakrti through Her three gun'as, the subtlest Purus'a is transformed into the crudest physical factor, the solid factor. The infinite straight-line wavelength of Purus'a is made to take on more and more curvatures, and becomes shorter and shorter ("cruder and cruder") until it becomes the solid factor (shortest wavelength). The crudeness or subtlety of any object in the creation depends upon the influence of Prakrti on it. Succeeding factors are more within the influence of Prakrti, are more bound by Her, so they are cruder than the original transformations of Consciousness. In the first stages the bondage is only theoretical. In saiṇcara, Shakti is performing Her frenzied dance on the body of Shiva. This is gun'adha'ra', the flow of the gun'as.*
4. Increase of desire. Here the flow of creation is dominated by the wish to become many.
5. Inanimate phase of creation. Saiṇcara ends with the creation of life.

COSMIC MAHATTATTVA: "I AM" (DOMINATION OF SATTVAGUN'A)

When the equilibrium in the triangle of forces is lost, and the sentient gun'a bursts forth from one of the vertices, that sentient principle begins to exert an influence on the pure Consciousness. At this point the Consciousness loses its pure form, it loses its transcendentality. This apparent transformation of Consciousness is called "Mahattattva" or "Mahat." The sense of "I," the feeling of self-existence, has been inculcated in the Cosmic Consciousness by the sentient principle. Here the Operative Force, Prakrti, as soon as She actually starts influencing the pure Consciousness, is called "Ma'ya'." Ma'ya' is the cause of all the multiplicities and diversities of the Universe; and She begins Her process of creation by awakening the

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*It should be noted that this bondage of Prakrti on Purus'a does not take place throughout the body of Purus'a. It is a "localized" phenomenon; the influence of the gun'as takes place only in certain parts, so to speak, of the infinite Purus'a.

sense of existence in Purus'a. This is still a very loose or "theoretical" bondage of the Consciousness. The Cosmic Mahat is "cruder" than pure Consciousness: it is not infinite like Purus'a but it is endless--it has a starting point but it is inexhaustible.

This is the first and most subtle layer of the Cosmic Mind. Purus'a is sleeping; when Prakrti wakes Him up His first thought is, "I exist."

COSMIC AHAM'TATTVA: "I DO" (DOMINATION OF RAJOGUN'A)

Gradually the dominance of the sentient principle wanes and the mutative principle takes over. A portion of the Cosmic Mahat comes under the influence of this rajogun'a, and Cosmic Aham'tattva arises, the sense of doership or ego--"I do," "I act." Now the Cosmic Mind has the potential for activity.

COSMIC CITTA: DONE "I"(DOMINATION OF TAMOGUN'A)

When the dominance of rajogun'a wanes and tamogun'a or the static principle starts influencing a portion of the Cosmic Aham, Cosmic citta arises. Up until now there has been no objectification of the Cosmic Mind: there has only been the sense of self, of perceiving subject ("I am" or "I act"). But with the creation of Cosmic citta, a portion of that Cosmic Mind becomes objectified. Now the Cosmic Mind is able to perceive an objectified portion of itself: the Mahat and Aham can take the citta as their object and think "I have done this."

The three, Cosmic Mahat, Aham and citta, together make up the Cosmic Mind, also called "Bhu'ma'ma'na"(Macrocosmic Mind) or "Brahmama'na"(Mind of Brahma). Shrii Aurobindo called this the "Supermind": "The Supermind is the link with Satcita'nanda (the Cosmic Consciousness, Absolute-Consciousness-Bliss) and the world . . . it is conscious reality throwing itself into mutable forms . . ."

A'KA'SHATATTVA: ETHEREAL FACTOR

Until the early 1900's, Western science thought "ether" to be a subtle ocean, an extremely subtle substance filling all space. Thus when any object moves within this ether "ocean," they postulated, it should create an "ether wave," similar to an air current. But the Michaelson-Morely experiment seemingly disproved the existence of the ether wave, and thus the whole concept of ether itself. Today ether is not considered to be scientifically valid--that is, it does not exist! But the ethereal factor, a'ka'shatattva, is far subtler than the scientists' conception and could not have been measured with their crude apparatus. It pervades the entire creation as the subtlest factor: it may be thought to be space itself. It carries the subtlest tanma'tras (generic essences of each fundamental factor), sound waves (these, too, are subtler than the sounds we conceive of, audible to the crude ears).

VA'YUTATTVA: AERIAL FACTOR

With the greater and greater pressure of tamogun'a, gradually the vibrations become shorter and shorter. The "interatomic" and "intermolecular" spaces decrease: matter becomes more and more solid. At the same time internal attraction is increasing, and this in turn causes internal friction to increase as well. All these processes combine to create still cruder factors. The next factor to evolve is the aerial factor, which carries the vibrations of sound and also touch. This factor is subtler than what we understand to be "gaseous"; but even so there is a correlation between the yogic conception of creation and that of modern science, at the stage of this factor.

THE BIRTH OF A STAR

According to modern science, in the primordial universe, vast, extremely thin clouds of hydrogen gas swirled through empty space. These clouds were so thin that there might have been one atom of hydrogen at one place, and then miles and miles away, another atom . . . and so on. These scattered atoms were very gradually drawn together by the attractive force of gravity, and the clouds began to contract. As the individual atoms fell together toward the centre of the cloud, they began to pick up speed and their energy increased. This in turn heated the gas, which began to glow from the heat. This is the first expression of the next fundamental factor, the luminous factor. By this process of contraction and self-compression, the cloud became a very small and dense globe of gas and its temperature rose to millions of degrees. A cloud 10 trillion miles in diameter would shrink to 100 million miles in diameter--like a Goodyear blimp shrinking to the size of a grain of sand. Over a period of 100 million years, this star-to-be shrinks to a size 100 times smaller, causing the atoms in the centre to become so compressed and compact, and so hot, that in the centre of the cloud nuclear fusion starts, releasing vast amounts of energy in the form of heat and light. The centre bursts into nuclear flame. This is the birth of a star, the phase of the next fundamental factor, the luminous factor.

TEJASTATTVA: LUMINOUS FACTOR

This factor carries the vibrations of sound, touch, and also sight. Our eyes see by means of the vibrations of this factor.

This is the stage of our sun and all the other glowing stars in the universe. In the first phase of the creation of a star, the force of nuclear attraction overcomes the electrical repulsion: one positively charged nucleus made up of protons and neutrons repels another positively charged nucleus; but under the tremendous heat and pressure occurring at the centre of a star this repulsion is overcome and two nuclei are joined or "fused" together in the process of fusion, giving off tremendous heat and light. At first hydrogen atoms are fused together to make

helium (this is the process of nuclear explosions or "H-bombs," hydrogen bombs). Later heavier atoms are joined together; from helium the carbon atom is made, then nitrogen, later oxygen, and so on. In this way all the different forms of matter in the universe, all the elements, are created.

Gradually through the continuing bondage of static Prakrti, the interatomic and intermolecular spaces go on decreasing, and internal attraction and friction go on increasing, and the luminous factor is condensed to the liquid factor.

A'PATATTVA: LIQUID FACTOR

This factor carries the vibrations of sound, touch, sight and also taste.

According to Western science, as we have seen, the cloud of hydrogen gas condenses, and due to internal attraction and friction, it heats up and begins to glow (luminous factor). The core of this massive cloud becomes so intensely hot, and the atoms so close together, that a sphere gradually forms, the atoms in the centre start to fuse together, and the mass bursts into the flame of nuclear fusion. Glowing liquid "plasma" still burning with the nuclear heat of millions of degrees is thrown from the surface of the star by the tremendous explosion. This and the remaining gas within this glowing mass that had not condensed into the star at the centre gradually begin to condense further into spheres in orbit around the star. This is the formation of the planets. It takes millions of years for this liquid plasma to condense and cool further to the next and final fundamental factor created in the process of saiṅcara--the solid factor.

KS'ITITATTVA: SOLID FACTOR

Gradually due to the ever-increasing force and pressure of static Prakrti, tamogun'a, and the further-decreasing interatomic and intermolecular spaces, from the liquid factor the crudest factor is created, the solid factor. This factor carries the vibrations of sound, touch, sight, taste and also smell.

According to Western science, the slushy mixture cools and condenses and forms solid matter. This was the state of our earth about 4½ billion years ago--a sterile body or rock circling the new sun. At the centre of this rock is still a molten core which has not yet condensed to solid matter, and which still erupts through the outer crust through the holes of volcanoes.

All the entities in this universe are composed of these five fundamental factors, in varying proportions. Human beings, too, are composed of these five tattvas, or bhu'tas, in differing proportions. The human body is a microcosm of the substance of the universe. These five tattvas are controlled by the different cakras, or subtle-energy centres, located along the spinal column (see 4-7).

The lowest cakra, mu'la'dha'ra, located at the base of the spinal column, controls the solid factor. The next, sva'dhis't'ha'na, slightly higher than mu'la'dha'ra, controls the liquid factor. The third, man'ipu'ra, located at the navel, controls the luminous factor. The fourth, ana'hata, around the heart, controls the aerial factor; and the fifth, vishuddha, at the throat, controls the ethereal factor. Different tattvas are more active at different times during the day. Each tattva has its own colour; the mind and body will be vibrated with that colour at the time when that particular tattva is predominant within the individual.

CULMINATION OF PROCESS OF SAIṄCARA

In this process of saiṅcara, under the force of avidya'ma'ya', or centrifugal force, the One Cosmic Consciousness has been transformed into many parts: the various layers of the Cosmic Mind, the five fundamental factors, and all the innumerable inanimate unit entities which possess varying proportions of these five factors. These expressions, all vibrations of varying wavelengths created by the "flow" (dha'ra') of the gun'as, are all transitory, like an ever-changing river taking different forms as it flows from its source to the sea. By the gradually increasing pressure of static Prakrti, the bondage of Purus'a has increased so that the subtle Purus'a of infinite wavelength has been transformed into balls of rock whirling in an endless dance through almost empty space. This is the end of the phase of analysis, the inanimate phase of creation. The force of Prakrti in this phase can be compared to the cooling force of a refrigerator. At the beginning of creation Purus'a allowed Prakrti to turn the refrigerator on, and the subtle "water vapour" of Purus'a was cooled and condensed to liquid "water" and finally to "ice" (solid matter). Now a great change takes place in the flow of evolution: Purus'a gradually has Prakrti turn the refrigerator off--and the ice melts again. The matter begins to evolve mind, in the same layers as the Cosmic Mind although here within unit boundaries. Finally pure Consciousness (the "water vapour") is again released. This is the process of pratisaiṅcara--the refrigerator turning off.

1-6 NIVRTTIMUKHII PRATISAIṆCARAH GUN'A'VAKS'AYEN'A.

PRATISAIṆCARA IS THE PROCESS OF DECREASING DESIRE AND DECREASING INFLUENCE (WANING) OF THE GUN'AS.

nivrttimukhii = movement toward decreasing desire: ni (lack of) - vrtti (desire) + mukhii (towards)

pratisaiṆcarah = centripetal movement toward the Cosmic Nucleus: prati (reverse) + sam (proper) - car (to go) + ghain (suffix)

avaks'ayen'a = by means of the waning--3rd case ending

gun'a'vaks'ayen'a = by means of the waning of the gun'as

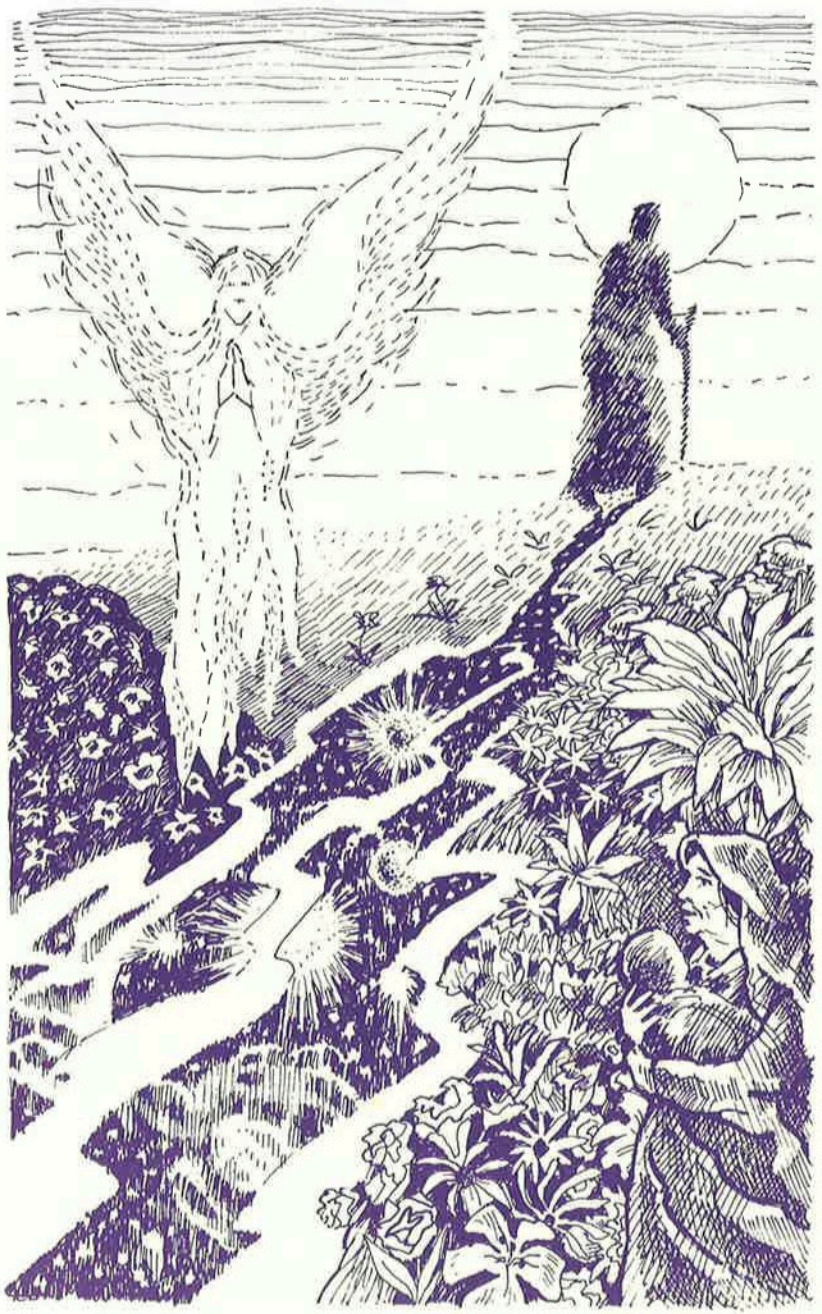
In the process of saiṆcara, the one infinite Supreme Consciousness takes innumerable forms due to the increasing bondage of the gun'as of Prakrti. The end of this process is the solid factor; here Prakrti is exhausted and further crudification of the subtle Purus'a is impossible. From this point begins the erosion of the gun'as' bondage. In this process of gradual erosion, the Consciousness gradually regains His original transcendental state: the objects return to the original Subject. This process is called "pratisaiṆcara." Its characteristics are:

1. Centripetal, introversive process toward the Cosmic Nucleus.
2. Process of synthesis, in which all unit entities, unit minds, proceed toward the Singular Entity. From many to one. This is an "anti-entropic" process: rather than being a decline of organization, towards increasing chaos (entropy), there is an increase of organization, towards higher organization and the higher energy level of unit minds.
3. Decrease of bondage of gun'as. Mind evolves from matter and consciousness evolves from mind.
4. Animate phase of creation, evolution of life and higher forms of consciousness. The release of Prakrti's bondage, "liberation," does not occur everywhere at once. There is not a universal end of the creation; rather the merger is of individual units within the creation.
5. Movement towards decreasing desire (nivrttimukhii), resulting in liberation or salvation (mukti or moks'a, see 1-21,22). Paramapurus'a's desire for creation was fulfilled through the creation of the solid factor in saiṆcara; now the bondage of desire decreases. Lord Buddha recognized that the cause of suffering, of bondage, within this creation is desire; eliminate the desire, He said, and the bondage is released and the unit entity attains liberation.* As human beings evolve, their minds become more subtle, until the desire for spiritual practices arises in their minds, and they begin to utilize their own unit energies to accelerate their path toward the Nucleus. The path of sa'dhana' is nivrtti ma'rga, the path of decreasing desire. The sa'dhaka tries to develop vaera'gya, non-attachment, giving instead of taking. The more evolved the individual, the less his or her desire for things of the world, for personal gratification. All desires ultimately culminate in only one desire--for merger with Paramapurus'a.

Once there lived a saint so good that the angels came down from heaven to see how a mortal could be so godly. He simply went about his life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. The angels asked God to grant him the gift of miracles. God consented. The angels asked the saint what boon he wished. "Would you like the touch of your hands to heal the sick?" "No," he replied, "I would rather God should do that." "Would you like to convert guilty souls and bring back wandering hearts to the right path?" "No, that is the mission of angels; I pray, I do not convert." "Would you like to become a model of patience attracting men by the lustre of your virtues, and thus glorifying God?" "No, if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself.""What do you desire then??" cried the angels. "What can I wish for?" said the saint, smiling. "That God give me His Grace; with that, should I not have everything?" But the angels said, "You must ask for a miracle, or one will be forced on you!" "Very well," answered the saint, "that I may do a great deal of good without ever knowing it." The angels were greatly perplexed. They took counsel together and resolved upon the following plan: every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass, that when the saint walked along, his shadow, thrown on the ground to either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh colour to pale little children, and joy to unhappy mothers. But the saint simply went about his

*The Buddha's "Four Noble Truths": (1) There is suffering; (2) There is a cause for suffering (desire); (3) There is an end to suffering (ending desire); (4) There is a way to end the suffering ("The Eight-fold Path," similar to As't'a'unga Yoga - the "Eight-Limbed" Yoga formulated by Pata'iṆjali. See 3-2).

THE HOLY SHADOW



daily life diffusing virtue as the star diffuses light and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came to forget his name, and called him only, "The Holy Shadow." (Story told by Swami Ramdas).

PRATISAIṆCARA NOT THE NEGATION OF SAIṆCARA

If pratisaiṇcara were the exact negation of saiṇcara, the exact reverse process, the two flows would neutralize each other and cancel each other out; the Universe would come to a standstill: "This course of pratisaiṇcara is not just the reverse of saiṇcara, because had it been so, saiṇcara and pratisaiṇcara would have come into conflict and disturbed the equilibrium of the creative spirit." (P. R. Sarkar, "Ba'ba'," Idea and Ideology [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 5th Edition, 1978], p. 11).

ATTRACTION OF THE NUCLEUS

What is the mysterious force that has been guiding this course of evolution, that has propelled the steady, relentless momentum of creation, that sparked life in the ancient oceans, that gathered cells into colonies and specialized them into different functions, that evolved the hard backbone to house the tender spinal cord so that higher nervous systems and higher consciousnesses could develop, that developed the brain and opened up new centres of consciousness in human beings, that inspired them to meditate and utilize their own concentrated minds to expand their minds still further? What is the force of "natural selection," as Darwin says, that is constantly scrutinizing all the variations due to mutation, rejecting the bad, eliminating weak traits, preserving and adding up the good ones, imperceptibly improving each and every entity? What is the mysterious force compelling creatures to struggle in harsh and new unfavorable conditions so that some of them may triumph and progress? This momentum is the attractive force of the Nucleus, the force of love.

The difference between the unit consciousness and the Supreme, Ba'ba' said, is that unit beings are multi-purposive and unilateral: unilateral because they can only do one thing at a time, and multi-purposive because they have so many desires: money, pleasure, name, fame, etc. But the Supreme Consciousness is just the opposite: He is multilateral: He guides and witnesses everything in this vast creation at once. And He is uni-purposive: He has only one desire, that all His creations merge in Him. All came from Him, and now He wants them to again return to Him. Once Ba'ba' said, "You take one step towards Him and he will take twenty towards you."

He is your Ba'ba' (beloved)--but you are His Ba'ba'.

"There is nothing whatever that is higher than I, O Arjuna. All that is here is strung on me as rows of gems on a string. Taking hold of Prakrti, which is My own, I send forth again and again all this multitude of beings which are under the control of nature. Nor do these works bind me, O Arjuna, for I am seated as if indifferent, unattached in these actions. He who constantly meditates on Me, thinking of nothing else, I am easily reached." (Lord Krs'n'a*, Bhagavad Giita).

*"Krs'n'a" literally means "he who attracts."

1-7 DRK PURUS'AH DARSHANAM' SHAKTISHCA.

PURUS'A IS THE SEER AND PRAKRTI IS THE ACT OF SEEING.

Drk = seer

darshanam' = act of seeing

ca = and

Shaktishca = and Shakti

The Supreme Witnessing Entity, the Purus'a, is witnessing all the expressions and actions in the creation without being the least involved or influenced. He (the "seer") is the observing subject, and Prakrti and the creations of Prakrti are the act of seeing and the observed objects. Behind all actions and expressions there must be an all-pervasive entity in which all takes place: this entity is the "omni-telepathic" (see 1-1) Purus'a, the ultimate shelter of the ever-changing vibrational Universe. Purus'a does no actions Himself but guides and witnesses all the actions as He manages Prakrti. He is the material and efficient cause of creation (see 1-2): He gives the plan and also sees that it is carried out, that the creation is done.

This witness-ship also takes place on the unit level. When an individual perceives the external world, the vibration from the world vibrates the citta (objective portion of mind) and the citta takes the form of the object. So the perception of the external world exists because of the citta: it may be said that the citta is the "substantiation" or the witness. However, with citta alone, perception would not occur. There must be another part of the mind, the aham, or ego, to look at the citta and see the object there. So the aham is the substantiation, the witness, of the citta. But the aham is also constantly changing; it is not absolute. If there were no sense of self-existence, no feeling of "I," there would be no "I" there to do the seeing. So for the existence of aham there must also be the existence of mahat, the "I" feeling. Some part of the mind not tied up in the activity of seeing must witness the action. But the mahat is not absolute either. Ultimately there must be a part of the being that can say, "I know that I exist," a part that can substantiate this very sense of self-existence, or mahat. This part that knows that "I exist" is the a'tman. It is the ultimate substantiation, the ultimate witness of all existence--the unchanging, absolute base upon which all transitory existence rests. And, as we have seen, the a'tman is the same as Parama'tman, as Purus'a; it is the unit consciousness within the individual.

So the citta depends upon the aham, the aham depends upon mahat, the mahat depends upon the a'tman. The a'tman doesn't depend on anything. The a'tman, the purus'a in the

unit entity, is the ultimate witness of all the other layers of the mind (the creations of Prakrti); all are His object of witness-ship, His objects of sight. If you go back to the original subject, if you go to higher and higher vibrational realms in this creation, you ultimately reach the absolute, unchanging A'tman, the Purus'a, the mirror on which all is being reflected. Without the mirror there could be no reflection.

Once the great saint Ra'makrs'n'a gave each of his disciples a stick and told them to go off into the jungle where no one could see them, and break the stick, and then return home. That evening all the disciples returned home with their broken sticks, having completed the task of their Master--all but one, Viveka'nanda. The next day he still did not return, nor the next, nor the next. Finally days later he came back, tired and disheveled, with his stick unbroken. "I walked and I walked," he said to Ra'makrs'n'a, "I searched everywhere, but I could never find a place where I felt completely alone. Everywhere I went, I always felt the eyes of God watching me. So I could not break the stick." Ra'makrs'n'a blessed him with great joy. He alone had passed the test.

1-8 GUN'ABANDHANENA GUN'A'BHIVYAKTIH.

BY THE BINDING OF THE GUN'AS, THE QUALITIES ARE WELL EXPRESSED.

bandhanena = by the binding (bondage)--3rd case ending

gun'a = quality

abhi = well

vyaktih = expressed, manifested

gun'a'bhivyaktih = qualities well expressed

In the fundamental Consciousness there is nothing, not even the sense of self-existence, only the balanced flow of the gun'as. By the influence of the three binding principles of Prakrti, one by one, on this ocean of Consciousness, Purus'a is expressed in innumerable vibrational forms, shapes, sizes, colours, sounds, etc.--all having different combinations of the qualities of sound, touch, form, taste and smell. All entities are made up of one substance, Purus'a, but the apparent distinctions between them, their varied qualities, are due to the binding of Prakrti. A rock is different from a gas cloud, from a giraffe, from an emperor, only because they express different qualities due to the binding of Prakrti.

By the localized influence of sattvagun'a on Purus'a, mahat is expressed, the sense of existence. Further metamorphosis of the mahat by rajogun'a creates the sense of doership and ownership, ego or aham. Then the localized influence of the static principle, tamogun'a, creates the sense of objectivity, citta. Further influence of the static principle on citta creates the ethereal factor, which has the "attributional expression" of sound. From the ethereal factor, the aerial factor is created, with the sense of touch as well as of sound . . . Then the luminous factor, with the attributional expressions of form, touch and sound . . . Then the liquid factor, with taste, form, touch and sound . . . And finally the solid factor, with smell, taste, form, touch and sound. Though the Supreme Purus'a is free from any quality, when He comes under the increasing influence of the bondage of Prakrti, He gradually comes to possess all these qualities in the process of saiṅcara.

All of these qualities have the same degree of attributional expression. For example, if the expression of sound is measured to be 100 in the ethereal factor, then in the aerial factor the total expression of the qualities of sound and touch must be 100. Each succeeding crude factor does not have more power of vibrational expression than the previous one; it has the same expression, but now that expression is divided up into different means of expression, into its different qualities. The ability to express vibrationally remains constant: it is the relative proportion of the expressions that changes.

1-9 GUN'A'DHIKYE JAD'ASPHOT'AH BHU'TASA'MYA'BHA'VA'T.

DUE TO EXCESS PRESSURE OF BONDAGE OF THE GUN'AS AND LACK OF PROPER BALANCE IN THE FIVE FUNDAMENTAL FACTORS, THE CRUDE SOLID FACTOR EXPLODES.

adhikye = excess

gun'a'dhikye = excess of bondage

jad'a = solid factor, crude physicality

sphot'a = bursting, due to excessive external pressure

bhu'ta = "created object," one of the five fundamental factors

sa'mya = balance

abha'va't = from the absence of--5th case ending

bhu'tasa'mya'bha'va't = from the absense of balance of the five fundamental factors

At the culmination of the process of saiṅcara, the increasing pressure of static Prakrti creates the solid factor from the liquid factor. The external pressure of tamogun'a on the solid structure is known as "bala" (force acting outside an object.) It is centre-seeking or "interial," and creates in the object an equal and opposite "exterial" force, directed toward the outside of the object. These two forces clash with each other within the object. Due to this clash of forces, one of two things happens--either jad'asphot'a or life. The next su'tra discusses life; this su'tra deals with jad'asphot'a. There are two conditions which can allow jad'asphot'a to occur; even if the first is not met, jad'asphot'a will occur if the second is met:

1. Excess of influence of the pressure of tamogun'a. When in the bala, the exterial force becomes dominant, and the interial force cannot withstand its pressure, the structure can no longer maintain its "structural solidarity" and it dissociates into innumerable particles. This bursting is jad'asphot'a.

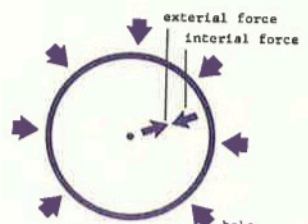


Fig. 4

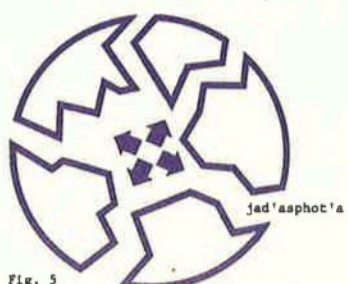


Fig. 5

". . . static Prakrti continues exerting external [not exterial] pressure or bala on the unit structure. Consequently a state will come when there will be little interatomic space within the solid body. Now if static Prakrti exerts more pressure, there will be a tremendous reaction within the physical body (affecting both the interial and exterial forces) resulting in structural dissociation. This is called "jad'asphot'a." (Idea and Ideology, p. 8).

2. Absence of balance of the five fundamental factors within the object. When there is an increase of the amount of the solid factor within the object, the balance among the five factors is disturbed, and the "congenial environment" necessary for the expression of life (see 1-11) is absent. Instead of life arising, jad'asphot'a occurs. As saiṅcara progresses, there is a decrease of internal spaces (interatomic and intermolecular) within the object, and the more it contracts. This greatly increases the internal friction and pressure. This continuous pressure increases the amount of the solid factor, and the equilibrium among the five fundamental factors is lost. When this equilibrium is lost, and the tension in the solid factor becomes disproportionately high, an explosion takes place, and the solid factor breaks up into the subtler factors, and these factors partially or completely merge into the factors in the universe: ether into the ethereal factor, gas into the aerial factor, etc.

NEGATIVE SAIṄCARA

Jad'asphot'a is called "negative saiṅcara" because the flow is going backward along the path of saiṅcara. The dissociation can never go beyond the ethereal factor, however, back to citta.

"This process of jad'asphot'a, as a result of which the crudest factor, solid, gets converted into certain subtler factors, may be termed "negative saiṅcara." The solid factor can never, as a result of negative saiṅcara or jad'asphot'a, be transformed into a factor subtler than the subtlest physical factor, i.e., the ethereal factor, because were it converted into the next subtler factor, citta, it would mean the withdrawal of the thought-waves of the Macrocosm." (Idea and Ideology, p. 23).

COMPLETE AND PARTIAL JAD'ASPHOT'A

There are two types of jad'asphot'a: pu'rn'a or complete, and khan'd'a or partial. Pu'rn'a jad'asphot'a is the bursting of an entire dead star; in khan'd'a only a part of it is influenced. Jad'asphot'a may also be instantaneous or gradual. It may be a sudden explosion, or, as in gradual jad'asphot'a, a dead planet or star may dissociate slowly over a long period of time. Jad'asphot'a may take place on other than celestial levels also; for instance, in the human body this is called "wear and tear":

> Even if the structural solidarity of the unit be maintained, there can be spaces or portions within the unit structure where the exterial forces predominate over the reacting interials. In such a portion the dissociation occurs and the portions under the influence of a resultant exterial force get detached from the parent body. This is wear and tear experienced in our unit structure. The physical deficiency caused by this wear and tear is compensated by the pra'n'a [energy; see also 1-11] we acquire from food, light, air, water, etc. The solidarity of our composite structure remains unchanged in spite of this wear and tear as long as the nucleus remains under the influence of the resultant interial force. (Idea and Ideology, p. 6).

RED GIANTS AND SUPERNOVA

How does this idea of jad'asphot'a relate to Western science? Jad'asphot'a may occur in dying celestial bodies, and then these are called by astronomers "red giants" or "supernovas."

Within the star, as we have seen, huge nuclear explosions take place which release tremendous energy in the form of heat and light outside (the "exterial force"). At the same time, the pressure of gravity is always pulling the star in toward its center (the "interial force"). The star maintains a constant balance between these outward and inward forces. But gradually, over millions of years, the star's supply of hydrogen is used up; all the nuclear "fuel" in the star has been converted to helium, then to carbon, then to oxygen, and to all the remaining heavier elements. Some stars begin to collapse under their own weight, under the pull of their own gravitational pressure, when their nuclear fuel is spent. This collapse creates friction and heat, and thus causes new fusion reactions, which create more heat and sudden expansion. Several phases of this contraction and expansion take place until there is a final collapse, a catastrophic event which squeezes the core of the star into a dense ball of neutrons called a "neutron star." Here the interial force of gravity has become very great; the exterial force of nuclear energy has almost died out so it is no longer able to resist the gravitational pressure. The star collapses.

But sometimes the outer layers of the star rebound from the collapse in a great explosion called a "supernova." The exploding star may be 10 billion times brighter than the sun and may even outshine the entire galaxy for a time.*

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*Smaller stars will not burst in a catastrophic collapse but will die quietly in a final contraction which squeezes the mass of the star into a volume the size of the earth. Such highly compressed stars, called "white dwarfs," have a density of 10 tons per cubic inch. Slowly the white dwarf loses its light and heat and thus condenses into the liquid and solid factors.

The explosion sprays the materials of the star out into space, when they mingle with the thin clouds of fresh hydrogen from which future stars will be formed. Our sun and earth were formed out of clouds containing the debris of supernova explosions dating back to the beginning of this galaxy. We may think that the sun and earth are "ours"--but actually they are composed of elements from stars which died billions of years ago, long before this solar system was even born. And when our sun explodes, the matter of its planets will be distributed out into space to be reincarnated in another solar system yet unborn. Everything in this universe dies and shares its substance with the still-evolving creation, in a timeless cycle of death and rebirth.

THERMAL DEATH OF THE UNIVERSE?

There are several current theories about the origin and ultimate end of the universe. The one fact that scientists seem to have proved, and agreed upon, is that the universe is expanding, that all the celestial bodies are moving at great speed away from one another. The three main theories of the universe are:

1. Steady-state universe. The steady-state cosmologists maintain that new matter is always being created throughout the universe. The galaxies are indeed moving away from each other, but new galaxies are being formed to maintain the same density of the universe. This model of the universe is called the "steady-state" or "continuous-creation" theory, but scientists have been unable to prove it because they cannot determine exactly what it is that fresh matter is being created from. Even its propounder, Fred Hoyle, has recently decided that there is not enough evidence to support this theory.

2. Big-bang theory. Another group of astronomers believe that the universe was born in a big bang. They say that all the matter of the universe was once condensed in an incredibly dense mass of matter at extremely high temperatures, from which a colossal explosion took place. This explosion started matter on its journey of expansion which we still see today. Yet this group, led by George Gamow, are unable to explain where this primordial egg of matter came from.

3. Oscillating universe. A third group goes one step further: they say that the universe may one day stop expanding. Then it will contract to the small volume of space it once occupied. This would then trigger another big bang, another explosion--hence an "oscillating" universe.

Recent experimental evidence seems to favor the big bang and oscillating theories. Studies of receding galaxies seem to indicate that they are slowing down. But one basic difficulty scientists are having with the theory of an

eternal oscillating universe is that it rests on the assumption that somewhere in the universe, matter is being formed. Scientists believe that the universal energy is dissipating on a vast scale. All the phenomena of nature, visible or invisible, within the atom and in outer space, indicate that the energy of the universe is diffusing like a drop of ink in a glass of water. The sun is slowly but surely burning out, many stars are dying embers, everywhere in the Cosmos heat is turning to cold. Matter (congealed energy) is dissolving to radiation and energy is being dissipated into empty space. All the potential energy of the universe is, in effect, being used up. One day all the stars will be extinguished and all over the universe, life will end. This is the "heat" (or thermal) death of the universe." This movement from order to randomness, from action to inertia, from energy to energylessness, is called "entropy." The idea of entropy is based on a fundamental law of physics, Newton's second law of thermodynamics, which states that the basic processes of nature are irreversible, and tend toward increasing disorder.

A number of theorists, though, cannot accept this "thermal death" of the universe and believe that in some specific areas nature is rebuilding, that the diffused radiation of stars in space is once again congealing into particles of matter (protons, neutrons, and electrons) which may then combine to form larger units. Also cosmic dust and elements thrown out by supernovas may be regrouping into stars once again under the influence of gravity. Ba'ba' has explained that even when jad'asphot'a, the death of a star, occurs, the fundamental factors are reabsorbed into the matter of the universe, and the heat is absorbed by neighbouring planets; energy is transferred and not lost.

On another more profound level, the heat death of the universe is impossible. The creation of life and unit mind is a neg-entropic process through which the universe rejuvenates itself. For a living structure organizes energy and matter into more complex and orderly systems. The scientist Buckminster Fuller sees man's function in nature as to use his unique mental ability to discover the general principle by which the universe works, and thus design ways of "doing more with less." By increasing organization and system, man learns to conserve energy, rather than wasting it. Psychic energy, indeed, can be increased without limit by concentration; and this does not deprive the Cosmic Mind of mental energy, because the Cosmic Mind is infinite. Finally, the universe can never come to an end because its base is not matter but pure Consciousness, which is infinite.

PURE CONSCIOUSNESS - THE ORIGIN OF ALL

All the theories of the scientists rest ultimately on the assumption that something was already in existence--whether free electrons, quanta of energy, or simply the blank "world stuff," the Cosmic essence of which the relative

universe was created. Many cosmologists, when reaching this point of ultimate reality, merely back away or try otherwise to avoid it altogether. But now as their sophisticated techniques have brought them to the point where they must deal with ultimates, a growing number have taken the next step into the study of consciousness. For the spiritual theory easily explains the physicists' riddle: that the universe was created from the infinite Cosmic Consciousness by the force of Prakrti. The universe is continually issuing from that infinite ocean in an endless vibrational flow, and so it can never end, it can never die out:

> In the process of negative saincara the component factors cannot dissociate into factors subtler than the ethereal, as that would mean the Aham'tattva withdrawing its eternally active thought-projection; and this withdrawal by the Cosmic "I" would mean suspension of the Cosmic Mind or cessation of Macrocosmic activity or the end of creation, as creation itself is only a thought-projection of the Macrocosm. Bursting up is not a phenomenon of withdrawal, but a stirring up of the thought-waves due to excessive pressure of the static Prakrti. And the factor or factors resulting from the dissociation find their identity in the five fundamental factors--solid, liquid, luminous, aerial or ethereal.
>
> In this way the journey of evolution continues eternally according to the Divine urge of the Macrocosm. And there is no chance of the so-called thermal death of the universe. (Idea and Ideology, p. 9).

1-10 GUN'APRABHA'VENA BHU'TASAUNGHARS'A'DBALAM.

BY MEANS OF THE INFLUENCE OF THE GUN'AS AND FROM CLASH WITHIN THE FIVE FUNDAMENTAL FACTORS, BALA, OR ENERGY, IS CREATED.

prabha'vena = by means of the influence--3rd case ending

bhu'ta = created factor

saunghars'a'd = from clash--5th case ending

balam = energy

Due to the continually increasing pressure of static Prakrti on the object-body, internal friction is created within it. The external force of Prakrti is called "bala," and it creates within the object, conflicting interial and exterial forces. This clash or play of forces is also called "bala" or "pra'n'a" (energy). This pra'n'a is found in every object of the universe; all the material of the universe contains energy, the result of the clash created by the gun'as of Prakrti.

> The external pressure of the static principle on the aforesaid five factors is known as "bala." As a result of this bala, two opposing forces develop, one centrifugal and the other centripetal in character. The centre-seeking or interial force tries to maintain the structural solidarity of the object; while the centrifugal one has a fissiparous tendency, i.e., it tries to split up the object into thousands. The collective name of these exterial and interial forces is "pra'n'a" or energy. Every solid factor therefore possesses pra'n'a'. (Idea and Ideology, pp. 5-6).

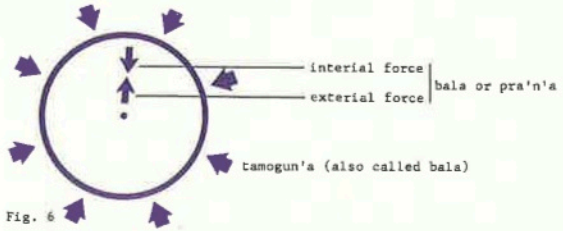

Fig. 6

1-11 DEHAKENDRIKA'N'I PARIN'A'MABHU'TA'NI BALA'NI PRA'N'A'H

THE RESULTANT INTERIAL FORCE FORMING THE NUCLEUS WITHIN THE PHYSICAL STRUCTURE, AND MAINTAINING ITS SOLIDARITY, IS CALLED "PRA'N'A'H" OR "VITAL ENERGY."

deha = structure

dehakendrika'n'i = centripetal or interial (adj.)

parin'a'mabhu'ta'ni = resultant (adj.)

bala'ni = forces

pra'n'a'h = vital energy (plural--"vital energy" is the collective name for many forces and always used in plural form)

When the energies of an object body are co-ordinated and controlled from a common nucleus, vital energy (pra'n'a'h) evolves and life is created. For the creation of life, two conditions are necessary:

1. Resultant interial force and formation of nucleus. If due to the clash between the interial and exterial forces acting within the object, a resultant force is created which is interial or centre-seeking, a nucleus will be formed within the object. Each of the five fundamental factors in the object has its own controlling nucleus, and when the resultant interial force creates a common nucleus which controls all five nuclei, thus controlling the five factors within the structure, pra'n'a'h or life energy occurs. The word "pra'n'a'h" is plural because it is a composite of the ten va'yus or "vital airs" (see 3-3) in the structure. Before this the energies, the pra'n'a, of the structure were independently working; now the collectivity of energy forces within the structure begin to work in a co-ordinated way, from a common nucleus. The bala or external pressure continues to act to maintain the structural solidarity of the object.

   > "The controlling nucleus of all these fundamental physical nuclei is the controlling point of the collective pra'n'a. This collection of pra'n'a is called 'pra'n'a'h' or 'vital energy.'" (Idea and Ideology, p. 7).

Fig. 7

2. Five fundamental factors in requisite proportion. The structure must be composed of the five fundamental factors in requisite proportion. Thus life

can only occur in the solid structure where all five factors are present in the proper balance:

> The wear and tear within a physical structure results in the deficiency of some factor . . . and may also [affect] the structural solidarity. Now if the deficiency caused thereby is not adequately compensated, and if the requisite proportion of any factor or factors is not met, the resultant interial will begin varying in intensity; and the unit structure may lose its solidarity. Logically, therefore, it may be concluded that for the physical unit structure an environment is essentially required where all these five fundamental factors are available in requisite quantity. Life can get expression only under such a condition. For the manifestation of life, therefore, a congenial atmosphere is a fundamental necessity. Hence it may be concluded that the resultant interial force expressing itself into life under a congenial environment is what is known as pra'n'a'h or vital energy. . . . For want of a congenial condition in the present-day world a number of giant animals of the remote past have either been transformed into smaller species or have vanished altogether. (Idea and Ideology, pp. 7-8).

JAD'ASPHOT'A OR LIFE

Thus in the clash between the interial and exterial forces within the object, when the exterial force wins (or if the five fundamental factors are not in requisite proportion), the interial forces are not able to create a nucleus within the structure; jad'asphot'a occurs and the object bursts. If the interial force wins, and the five fundamental factors are in requisite proportions, life evolves. With the occurrence of pra'n'a'h, vital energy, a qualitative change occurs in the solid structure. It is no longer inorganic; the material particles are converted into organic cells, and protoplasm evolves. This is the beginning of the process of pratisaiṅcara.

WESTERN SCIENCE: THE MYSTERY OF LIFE

Western science has discovered only the material building-blocks of life; it has no idea what animates them. Scientists think that in the primordial ocean (H_2O) there were innumerable molecules of ammonia (NH_3), methane (CH_4), and hydrogen (H_2), floating like letters in an alphabet soup. These are the elements essential for life: carbon, hydrogen, oxygen and nitrogen, the elements out of which protoplasm is made. Flashes of lightning struck these ancient seas, the scientists say, and the electrical energy formed chemical bonds between these molecules, forming larger molecules of amino acids and nucleotides, the basic components of proteins and nucleic acids (DNA and RNA). These proteins and nucleic acids are in turn the building-blocks of life. From these nucleic acids and proteins the most primitive

living organisms were evolved--the viruses, composed of a strand of DNA surrounded by a covering of protein. In 1952 Urey succeeded in synthesizing proteins and nucleic acids in a test tube by running an electric current through a "broth" of ammonia, methane and hydrogen in water, just like the primordial oceans. But though scientists have an understanding of the chemical constituents of life, they have been unable to create it in the laboratory because for this a subtle change is necessary: the conversion of energy into vital energy, of pra'n'a into pra'n'a'h, and the controlling of the five fundamental factors and interial and exterial forces from a common nucleus.

1-12 TIIVRASAUNGHARS'EN'A CU'RN'IIBHU'TA'NI JAD'A'NI CITTA'N'UÂMA'NASADHA'TUH VA'.

DUE TO EXCESSIVE CLASH, SOME OF THE CRUDE FACTOR IS PULVERIZED AND ECTOPLASMIC PARTICLES OR MIND-STUFF IS EVOLVED.

tiivra = excessive

saunghars'en'a = by means of clash--3rd case ending

cu'rn'iibhu'ta'ni = pulverized

jad'a'ni = crude factors (plural)

citta'n'u = ectoplasmic particles: citta (mental objectivity) + anu (small particle)

ma'nasa = mind, mental

dha'tuh = substance, elements

va' = or

If a group of people tightly encircled with a rope start fighting among themselves, the rope will snap and release them. In a similar way, the continual clash of energies within the object-body in pratisaincara lessens the bondage of Prakrti on that object and â subtler factor is released from the crude fundamental factors which compose it. Due to the clash of energies, a portion of the fundamental factors are "pulverized" to the inherent subtler factor, the citta or ectoplasm. This is the crudest form of the unit mind. Thus mind evolved from matter. The materialist philosophers hold the same theory, that mind evolved from matter, but they fail to explain how. A'nanda Ma'rga philosophy explains that mind can evolve from matter because matter evolved from mind. The five fundamental factors themselves were created from the Cosmic citta by the bondage of Prakrti; so when, in pratisaincara, due to physical clash, that bondage lessens slightly, that same citta will re-emerge on the unit level. Because the entire mass of material structure has evolved out of the Cosmic Mind, the possibility of mind always remains latent in matter, and under the right conditions will get expression again. (The Cosmic citta has been "frozen" into the material world; when the "ice" is melted, the "water" of the citta reappears.)

CONTROLLER OF PRA'N'A'H

The citta emerges after the vital energy or pra'n'a'h gets expression. The pra'n'a'h, being a blind force, requires a controller. The ectoplasmic stuff controls the vital energy and the vital energy controls the functioning of the physical structure.

> Within the unit living structure, pra'n'a'h transmits its own wavelength and the mind transmits its own. The parallelism of these waves results in the co-operative functioning by which the living structure proceeds towards the destined path of pratisaincara.

> In the initial stage of mental creation, the living structures, with their underdeveloped ego, cannot function independently, and as such they work according to the will of the Cosmic "I," and the momentum (sam'vega) acquired from the Macrocosm (as a result of its applied will) acts within the crude mind and supplies requisite force for its movement in the journey of pratisaincara. On the path of pratisaincara the attraction of vîdya'ma'ya' increases and the ûnit citta goes on marching towards Purus'ottama. (Idea and Ideology, p. 13).

Underdeveloped entities possessing citta function instinctively according to the will or momentum of the Cosmic Mind, and evolve by means of continued physical clash.

INSTINCT

The citta or ectoplasm controls the vital energy and the protoplasm by means of instincts. Instincts are reactions stored in the mind through constant repetition of experience. The memory or vibrational record left on the citta affect the subsidiary glands to produce certain behavioral patterns. These instincts are among the "vrttis" (see 3-4), and their number varies in different structures. In the most underdeveloped entities, there are basically two instincts: self-preservation and self-reproduction. These two functions maintain the preservation of the species to maintain the unceasing evolutionary flow of creation. These two basic instincts may take the form of four tendencies: (1) hunger, (2) need to sleep, (3) fear, (4) desire for procreation.

1-13 VYAS'T'IDEHE CITTA'N'USAMAVA'YENA CITTABODHAH.

BY MEANS OF COMBINATION OF ECTOPLASMIC PARTICLES IN THE UNIT STRUCTURE, THE FEELING OF CITTA OR OBJECTIVITY EVOLVES.

vyas't'i = unit

dehe = in the structure--7th case ending

citta'n'u = ectoplasmic particle

samava'yena = by means of combination--3rd case ending

bodhah = feeling, sense

When the collection of ectoplasmic particles in an entity combine together, there arises a feeling of objectivated "I," or cittabodhah. The nature of ectoplasm is to take the form of an object perceived, when that object's vibration is reflected upon it. The citta is able to "remember" an object or action even when it does not remain within the scope of the senses, because its wave still continues to vibrate the citta.

At this stage in evolution, the unit entity develops a more complex nervous system to link the ectoplasmic mind with the body and enable the citta to control the body more efficiently. A psycho-physical parallelism is established between the vibrational wavelength of the citta and that of the body. The more the entity evolves, the more the influence of the static principle wanes with the clash in the unit entity. This clash is gradually transformed from the physical clash to psychic or mental clash. The intensity of this mental clash paves the way for the accelerated higher evolution of the mind.

1-14 CITTA'T GUN'A'VAKS'AYE RAJOGUN'APRA'BALYE AHAM.

BY THE WANING OF THE BINDING PRINCIPLES AND THE DOMINANCE OF THE MUTATIVE FORCE, THE AHAM, OR EGO, EVOLVES FROM THE CITTA.

citta't = from citta--5th case ending

avaks'aye = in the waning--7th case ending

gun'a'vaks'aye = by the waning of the gun'as

rajogun'a = mutative force

pra'balye = in the dominance--7th case ending

aham = doer "I" or owner "I," ego

Throughout the process of pratisaincara, the evolution of the unit mind toward the Cosmic Nucleus is guided by the force of vidya'ma'ya', the attractive force towards Purus'ottama.

Because of this force of attraction, the psychic clash within the unit entity increases and the influence of the static principle over the unit citta gradually decreases as the influence of the mutative principle increases proportionately. Mind expands and becomes more subtle; its wavelength lengthens. In this way aham'tattva is formed within the unit ectoplasm. The entire citta is not transformed into aham, only a portion of it. The influence of the gun'as is never the same everywhere; and so in a certain portion of the citta the localized influence of tamogun'a gives way to the localized influence of rajogun'a, and in that area aham'tattva develops.

Aham can be created from the citta because it was always latent in the citta, just as the citta was inherent in the five fundamental factors. As long as the citta remained under the influence of the static principle, aham remained hidden and dormant; but with the shedding of the influence of the static principle, aham is gradually expressed.

Aham'tattva is the sense of doership or ownership, the feeling "I do" or "I act." The aham, the ego, does the action and also enjoys the reaction to the action; it experiences pleasure or pain. Aham'tattva has two major psychic functions: sam'kalpa'tmaka (determination) and vikalpa'tmaka (translation into action). In the sam'kalpa'tmaka stage the aham'tattva creates the psychic image of an action on its citta; in a sense, it mentally prepares to perform the action. In the vikalpa'tmaka stage that psychic imagination is translated into action with the help of the citta and the sensory and motor organs.

DEVELOPMENT OF INTELLECT

This feeling of ego results in the further complexity of the psycho-physical structure. In each successive stage of evolution, as the mind becomes more subtle, there is a corresponding change in the physical structure to allow the increasingly-expanded mind to express itself fully. At this stage the mutative force accelerates the expansion of the unit mind, creating a still more complex nervous and glandular system. The number of vrttis or mental tendencies (ways of expression of mind) also increases. Living beings with only citta are guided purely by the mechanical reactions of instinctive impulses; but those with aham'tattva have developed some intellect as well and are able to make decisions about their actions. At this stage the aham'tattva gradually dominates over the citta and the lower instincts previously controlled by the citta come under the control of the intellect. For example, if fire is brought near an earthworm it will certainly contract; but a tiger if attacked may decide either to retaliate or run away. Aham'tattva brings increased freedom in the psychic sphere.

The possibility of intense psychic clash exists at this stage with the development of intellect and the growth of the ego. This increased psychic clash results in the evolution of a still more expanded mind and a more complex physical structure allowing the next and more subtle layer of mind to be expressed.

1-15 SU'KS'MA'BHIMUKHINII GATIRUDAYE AHAM'TATTVA'NMAHAT

WHEN THE MOVEMENT STARTS TOWARD THE SUBTLE, MAHAT IS EVOLVED FROM AHAM'TATTVA.

su'ks'ma = the subtle

su'ks'ma'bhimukhinii = heading towards subtle

gatih = movement

udaye = starts

gatirudaye = movement starts

aham'tattva't = from aham'tattva--5th case ending

aham'tattva'nmahat = mahat from aham'tattva

Gradually the influence of the mutative principle wanes and the influence of the gun'a with the least bondage, the sentient gun'a, becomes dominant. At this stage the subtlest layer of the mind, the mahat--the feeling of "I am"--develops. The entity becomes self-aware; it becomes aware of its aham'tattva, of its ability to do action and enjoy pain and pleasure. The mahat layer of mind does not act but is involved indirectly with the external world through its association with the aham'tattva. Here intuition governs over intellect, just as in the previous stage intellect guided the instincts.

The mind with developed mahat begins to experience a strong attraction for the subtle, beyond the apprehension of the aham or ego, for the infinite. It wants to become infinite; it wants to know what it is. When the desire for self-knowledge arises in the mind, its natural flow is directed toward the pure Consciousness from which it came. Now the powerful force of samvit shakti (see 1-4) of vidya'ma'ya', the force of Cosmic attraction, begins to operate. It wakes the mind from its stupor of ignorance and instills in it the desire to perform spiritual practices to accelerate its movement toward the infinite. Then the force of hla'dinii shakti (see 1-4) evolves it very rapidly; the spiritual energy kulakun'd'alinii (see 4-7,8) starts rising and with the tremendous energy of the kun'd'alinii, the unit entity moves very rapidly toward the Supreme Nucleus, in this last phase of the Cosmic Cycle.

In ancient India there lived a man who was passionately in love with his beautiful wife. All his thoughts were constantly absorbed in her; he had no other desire than to be with her every waking moment. One night he tried to enter her room to visit her when he found the door unexpectedly locked. He knocked, but there was no answer. Thinking her to be asleep, he ran outside the house and leapt up the wall to her window, grabbing a climbing vine for support. Driven by his desire to be with her, he burst through the window. She was shocked. "How did you get up here?" she cried. "The wall is so high!!"

"I climbed up the vine," he answered. "What vine?" she said. "There is no vine alongside this house!" And she looked out the window and saw that the vine he thought he had climbed was a huge snake that had slithered up the side of the house. She looked at him in amazement and said, "If you desired God as much as you desire me, you would surely have realized the Truth by now."

Her words suddenly awakened something deep in his mind. He looked at her, and from that moment the desire for A'tmajiṇa'na, Self-knowledge, was kindled in his heart. He started performing sa'dhana' and practised diligently. He became one of the greatest spiritualists and poets of medieval India--the saint Tulasi Da'sa, who later wrote the great epic Ra'ma'yan'a in Hindi, which today is sung in every house in India.

THREE FORCES OF EVOLUTION

There are three forces of evolution which operate within the unit structure:

1. Physical force resulting from physical clash (jad'asaunghars'a). By this process the unit entity develops the first and crudest layer of mind, the citta. As the mind evolves, physical clash--the result of the contact of mind with matter--continues to "powder down" the unit mind to more and more refined and subtle expressions. Human society in its earliest stages evolved due to physical clash with nature, which caused the development of tools, science, etc.
2. Psychic force resulting from psychic clash (bha'vasaunghars'a). By this clash the unit aham evolves. Psychic clash, often the result of the contact of the mind with other minds or with other ideas, continues to evolve the mind to higher stages. Domesticated animals evolve quickly due to the psychic clash of their association with more evolved human beings, and animals who have had close contact with humans are likely to take a human body in the next life to maintain psycho-physical parallelism.* Education, also, produces psychic clash which develops the mind.
3. Spiritual force resulting from longing for the Great (Brhades'an'a'). In the later stages of pratisaiṇcara, the attraction for the nucleus (the force of vidya'-ma'ya') becomes more intense, and creates "spiritual clash" within the unit entity. In the same way that

*This sudden elevation of a lesser-evolved entity coming in close contact with a more evolved one is called "ullamphana" or "jumping evolution." In this way the mahat can be completely expressed in one lifetime.

> a magnet, brought near a pile of iron filings, will stir them up and make them jump, so the magnetic pull of the Cosmic Nucleus, the closer it comes, "stirs up" the unit entity and creates clash and momentum within.

At the stage of evolution after the development of aham'-tattva, this last force increases. The question arises in the mind, "What is life for? In which direction should I go?"

> In the beginning was an infinite ocean of perfect peace. Then a wave arose in that ocean, and that wave was the question, "I want to know what I am." From that wave sprayed millions of tiny droplets, each bearing the question, "I want to know what I am." But over time those droplets forgot the last part of the question, and became obsessed with desire: "I want, I want, I WANT." Until finally, gradually, they began to remember the whole question: "I WANT TO KNOW WHAT I AM." (Meher Ba'ba').

At this stage human beings begin to use their own self-will, their own unit energy to accelerate the process of return to the Cosmic Nucleus. This self-effort to complete the flow of evolution is called "sa'dhana'" (from the root "sa'd," "to do, to complete"). Sa'dhana' fully awakens the true knowledge of the Self (A'tmajiṇa'na). The more sa'dhana' is performed, the closer the unit-entity moves to the Nucleus, the greater the force of cosmic attraction and the speed of acceleration, until ultimately merger is achieved. The unit becomes one with the Cosmic; it enters the state of sama'dhi ("sama," "same" + "adhi," "goal").

CHANGE IN PHYSICAL STRUCTURE

With the development of mahat, the subtler layer of mind, the physical structure also changes:

> As a result of operations of these three forces, the psychic body undergoes a dilation. This dilation is not mere puffing up, but an expansion in volume and mass. The quantum of dilation depends directly on the proximity of the destination. That means the dilation increases as the distance decreases.
>
> The increase in mass is due to ever-increasing clash amongst the belligerent forces within the physical structure. As a result of mental dilation, i.e., increase in volume and mass of the psychic body, the mind acquires more and more potentiality for multilateral activities.
>
> According to the mental dilation, the physical body as well gets metamorphosed, and as the longing for the Great increases, the physical body develops certain complexities for an adjustment with the higher psychic demands. Hence we find that in creatures having developed sentiments, the physical body is a composite

structure of a large number of glands with their peculiar activities. The developed glandular complexity is an essentiality for facing the psychic clashes in subtler spheres. (Idea and Ideology, pp. 14-15).

The dormant consciousness is awakening from its basic instincts of self-preservation and reproduction to the many higher expressions of human beings. Human beings are on different evolutionary levels because of their relative development of aham and mahat. The combined name of citta, aham and mahat is "unit mind." It possesses all the properties of the Cosmic Mind; the Cosmic Mind is the collectivity of all the innumerable unit minds.

NEGATIVE PRATISAINCARA

The memory of past experiences is often very strong in human beings, so they often long for the material and sensual pleasures they enjoyed in their animal stage, rather than longing for the pure Consciousness--an unknown and thus feared future state. Thus man's life may become dominated by the four animal propensities of food, sleep, fear and sex. As the mind becomes cruder and more like an animal's, after death it will be reborn in an animal's body so that the psycho-physical parallelism may be maintained. If a person's mind is constantly filled with feelings of anger and revenge, he may have to take the form of a snake or a tiger in the next life to properly express these dominant emotions. Eventually, however, the mind will evolve to a human form again.

KING BHA'RAT

Once there lived a great king named Bha'rat who, in his old age, felt it was time to leave the world, become a hermit in the jungle and prepare for his death. Without any sorrow or attachment he left his kingdom, his wife and family, and journeyed to the forest. For many days he absorbed his mind in deep meditation, and began to shed all bondages; he was approaching the state of absolute liberation. One day while sitting beside the river, he saw a sudden drama unfold before him: a tiger was chasing a doe heavy with child. In great panic the doe jumped the river to escape the tiger, but with her weight could not cross it. She fell in the water and at that very moment she gave birth to her fawn. The mother deer drowned, but the little deer floated kicking and crying down the river, past the old saintly king. The king, in his great compassion, reached down and saved the little fawn; he dried it off and warmed it before his fire and gave it food. From that time the little fawn lived with the king and played near his hut. The king came to love it as his own child and even worried anxiously when the little fawn did not return at nightfall: the great renunciate who left his family and kingdom without a backward glance gradually became attached to a tiny fawn. The weeks passed, and death approached the old king. He sat down in sa'dhana' and withdrew his mind from his body to

KING BHA'RAT

absorb his mind in that Infinite Consciousness at the moment of death, that he might attain liberation. But as he concentrated his mind on the Supreme, a sudden thought flashed in his mind: "But when I die, who will take care of my beloved little fawn?" With this thought filling his mind, he died. And in his next life, he became a deer. But this deer was ja'tismara or "birth-rememberer"--he remembered well why he had become a deer. He always grazed near the ashrams of saints where he could hear their kiirtana* and feel the blissful vibrations of their meditations.

When this deer body died, he was born in a Brahmin family as a deaf-mute: this lifetime he was determined not to become attached to the world in any way. Though his relatives mocked and scorned him, he was unaffected and sat alone, refusing ever to speak, engrossing his mind in thoughts of the Supreme. One day while he was sitting in contemplation under a tree, the king of that land was being carried by in a palanquin. One of the bearers injured his foot and could no longer carry the king's litter, so the king commanded the deaf-mute under the tree to take the place of the injured bearer. Bha'rat stood up and began to carry the litter, but being inexperienced, he walked out of step and often stumbled, thus jolting the king. The king was enraged. He leaned out of the window and shouted, "You clumsy fool, don't you even know how to walk?" Bha'rat stopped and looked directly at the king and spoke for the first time: "O king, who is it you are calling a fool? This body? But I am not this body. This mind? But I am not this mind. I am the infinite Soul, the pure Consciousness which is far beyond this poor body and mind. And so are you--far more than you believe yourself to be." The king was so moved by his words that he fell at his feet and begged Bha'rat to teach him the truth of life, the nature of the Soul. Bha'rat became his guru and the king became a great saint in that lifetime; and Bha'rat, still keeping his mind aloof from any attachment to the world, attained final liberation at the moment of his death.

*Spiritual song, sometimes combined with dance, through which sa'dhakas convey to others their devotional joy.

1-16 CITTA'DAHAM'PRA'BALYE BUDDHIH.

WHEN AHAM IS DOMINANT OVER CITTA, INTELLECT EVOLVES.

citta't = over citta--5th case ending

pra'balye = in the dominance of--7th case ending

citta'daham'pra'balye = when aham is dominant over citta

buddhih = intellect

The surplus of aham over citta is called "intellect" or "buddhi." The citta is responsible for instinctive actions, based on habitual responses and stored experiences. The fish escapes death on a fisherman's hook, and learns to avoid it the next time. From this type of psychic clash the learning process begins and mind begins to develop buddhi, the analytic sense that controls the instinctive actions of the citta. Higher animals begin to develop this buddhi, such as tiger, elephant, dog, etc.

In human beings, those with more intelligence, more aham, are also more prone to the dangers of ego.

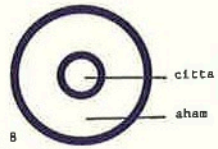

Fig. 8

1-17 AHAM'TATTVA'T MAHADPRA'BALYE BODHIH.

WHEN MAHAT IS DOMINANT OVER AHAM, INTUITION EVOLVES.

aham'tattva't = over aham'tattva--5th case ending

pra'balye = in the dominance of--7th case ending

mahadpra'balye = when mahat is dominant

bodhih = intuition

The mahat, or "I am" feeling, may be found in many animals and even plants, but in them its periphery is never greater than that of aham; therefore there is no bodhi. Only in human beings is there bodhi or intuition, in greater or lesser amount. Just as the aham'tattva controls the instinctive actions of the citta through the buddhi, the mahattattva controls the aham through the bodhi.

Just as the intellect is more powerful than the instinct, so the bodhi or intuition is more powerful than the intellect. The intellect is analytic, within the boundaries of time, space and person; but the bodhi is synthetic, it is beyond all these boundaries. When the mind is working within these relative categories, the expression of bodhi is obscured since the mind is objectivated. Sa'dhana' develops this bodhi; a spiritually-developed person has more bodhi and his intuition guides his intellect; he will know the cause of an effect intuitively, without having to intellectually analyze the situation.

Bodhi is that faculty of mind which guides it toward su'ks'ma, toward the subtle, which takes the mind away from its object and elevates it to the realm of pure Consciousness, toward liberation from all bondages. This is why it is said that bodhi is the means to attain Brahma.

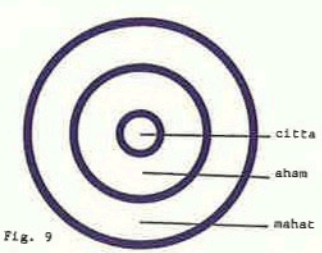

Fig. 9

1-18 MAHADAHAM'VARJITE ANAGRASARE JIIVADEHE LATA'GULME KEVALAM' CITTAM.

IN UNDERDEVELOPED LIVING STRUCTURES, CREEPERS AND SHRUBS DEVOID OF MAHAT AND AHAM, THERE IS ONLY CITTA.

1-19 MAHADVARJITE ANAGRASARE JIIVADEHE LATA'GULME CITTAYUKTA'HAM.

IN UNDERDEVELOPED LIVING STRUCTURES, CREEPERS AND SHRUBS DEVOID OF MAHAT, THERE IS AHAM ALONG WITH CITTA.

1-20 PRA'GRASARE JIIVE LATA'GULME MA'NUS'E MAHADAHAM'-CITTA'NI.

IN DEVELOPED LIVING ENTITIES, CREEPERS AND SHRUBS, AS WELL AS IN MAN, THERE IS MAHAT, AHAM AND CITTA.

varjite = without

anagrasare = underdeveloped (adj.)

jiiva = living

dehe = in structure--7th case ending

lata'gulme = in creepers and shrubs

kevalam = only

yukta = combined with

cittayukta'ham = citta along with aham

pra'grasare = developed (adj.)

ma'nus'e = in man--7th case ending

mahadaham'citta'ni = mahat, aham and citta (plural)

In most underdeveloped organisms such as unicellular organisms, simple plants, etc., the unit mind is under the domination of the static principle, and only citta is expressed; mahat and aham, although present, remain dormant (1-18).

In more-developed unit entities, aham and citta are both active but mahat remains dormant (1-19).

The third su'tra, 1-20, states that mahat is not the monopoly of human beings; it may be possessed by plants as well. There are many experiments currently being conducted on plants which are revealing how much "awareness" they really do have. The plant experimenter, Clive Baxter, has attached electrodes to the leaves of plants to measure the "psycho-galvanic reflex"(PGR) index, the electro-chemical stimulation in the plant cells. He found that plants are in different "states" depending upon what is happening in their environment, and they even respond to thoughts! When an experimenter merely thought harmful thoughts about the plants, they reacted. Any kind of threat

to life itself would cause the plants to change their state (revealed on the graph of the apparatus): when an experimenter started to pour boiling water over live shrimp, the plants reacted violently! Baxter calls this awareness of plants "primary perception," because he found it occurring in all cells he monitored in his experiments: amoebas and other single-celled organisms, fresh fruits and vegetables, mold, yeasts, sperm cells, etc.

People today are beginning to realize that a "green thumb" is a warm, loving vibration that is highly beneficial to plants. People are talking to their plants, or singing to them, to help them grow and be healthy. Experiments conducted in Canadian wheat-fields revealed that there was a great increase in yield in fields where music was played; some types of plants even seem to prefer certain kinds of music to others! Primitive peoples and simple farming societies in which people sang while they planted or harvested were instinctively following a natural law of growth.

Luther Burbank, the botanist, had a special cactus that he used to talk to daily; he convinced it that no one would harm it, so it didn't need its thorns. Soon the cactus stopped growing its thorns! For a long time that cactus was on exhibit at his home in California, and many tourists visited it, often touching the plant. Now the lower portion, where the tourists touched and poked, has begun growing thorns again. . . .

DIFFERENCES BETWEEN HUMAN MIND AND LOWER-EVOLVED MINDS

Lower-evolved creatures have subordinated co-operation with the Cosmic Mind: they must follow the will of Prakrti, and Her will expresses itself through their inborn instincts. Animals' sam'ska'ras are imposed by Prakrti (see 3-4). With no free will, animals cannot be degenerated; they can only progress forward on the path of evolution.

But human beings have co-ordinated co-operation: they do have free will to some extent. Their status in the Cosmos is "dominion status"; they are not completely dependent on the Cosmic will as a colony is dependent on the mother country, nor are they completely independent. Rather they are semi-independent, like a dominion; the human mind has a semi-independent will or ego, a reasoning capacity and some self-determination which is lacking in lower minds. Since they have some free will, they also have the scope to do "evil" (which means to move backwards in the evolutionary flow)--to think and act like animals. In this way they may have to degenerate to a lower-evolved state and take the form of an animal, to maintain parallelism of the mind and body. (Remember the motto of Satan: "Non serviam"--"I will not obey!") But gradually that Cosmic will will propel them forward again, to re-attain a human form.

As evolution progresses, more and more evolved human beings will develop greater understanding of universal laws and will gradually assume more of the functions of the Cosmic mind, such as procreation. "A day will come when man will be able to procreate human bodies right in the scientists' laboratories." (Ba'ba', The Great Universe [Los Altos Hills, Calif., A'nanda Ma'rga Publications, 1973], p. 163).

1-21 BHU'MA'VYA'PTE MAHATI AHAM'CITTAYORPRAN'A'SHE SAGUN'A'STHITIH SAVIKALPASAMA'DHIH VA'.

WHEN, WITH THE EXPANSION OF THE UNIT, AHAM AND CITTA ARE RECONVERTED INTO MAHAT, THE MERGER IS CALLED "SAVIKALPASAMA'DHI," "THE STANCE OF DETERMINATE ABSORPTION," ABSORPTION INTO THE QUALIFIED STATE.

Bhu'ma' = Macrocosmic Mind, Cosmic Mahat

vya'pte = pervaded

mahati = into mahat

aham'cittayor = of aham and citta--6th case ending, dual number

pran'a'she = in dissolution through merger of effect into cause

sagun'a = with gun'as, qualified (Consciousness)

sthitih = state

savikalpa = determinate, with vikalpa, with mental thought or feeling

sama'dhi = absorption, oneness with the goal: sama (same) + adhi (goal)

Ordinarily the citta portion of mind takes as its object events or things in the external world, or its own past impressions (in the form of dreams or memories, see 3-1). Since it takes the form of its object of ideation, it takes the form of those internal or external stimuli. Then the aham takes the citta as its object and "sees" the citta, thus perceiving the external world or the internal imagining. In this way the aham or ego enjoys the external world through the citta and the sense organs.

But in meditation the mind turns inward rather than outward. The mind is withdrawn from external thinking, and the citta now takes the aham, and not the external world, as its object. Since the citta takes the form of its object of ideation, it becomes the aham--it merges into it. But the aham cannot exist long without the citta, without an object for its action and perception, so it too turns inward and forgets the physical existence. It takes the mahat as its object, and thus dissolves into the mahat. But in the absence of the citta and aham, the mahat cannot maintain its unit integrity for long, and thus it dissolves into the Cosmic Mahat. This process is called "pran'a'sha," or "dissolution."

There is a distinct difference between the two concepts "pran'a'sha" and "vina'sha," both of which mean "destruction" or "dissolution." Vina'sha occurs when a cause is converted into an effect, e.g., when a candle burns. Here the cause (candle) is converted into the effect (smoke and heat). But in pran'a'sha the destruction occurs by the effect being converted back into its cause, transmuted back into its

original form--like an ice cube which has been frozen from water melting into the original water again. Since Citta is the effect of Aham--it has been created by the crudification of Aham in saincara--when in pratisaincara the unit citta dissolves back into the unit aham, pran'a'sha occurs. The reconversion of aham into mahat, from which it came, is also pran'a'sha.

Mind has two main functions: sam'kalpa and vikalpa (from "kalp," to think or imagine). In sam'kalpa, the mind takes a decision to perform some action, and makes a mental image of the action. In the next stage, vikalpa, it materializes that psychic idea into the actual action, into the external physicality. Ordinary people use mostly the vikalpa function of mind; they act quickly without thinking, instinctively, like an animal. More highly-developed minds utilize the sam'kalpa stage more. But both are always functioning, even in the dream stage. In savikalpa sama'dhi, there is only one vikalpa (literally, "alternative," or "with imagining, with thought"), one object of thought, and that is He.

The mind with citta thinks, "This is my house." The mind with aham thinks, "This is my." The mind with mahat only feels only "I am"--and when enlarged, when dissolved into the Cosmic Mahat, feels only "I am He." In this state, however, there is still some mental vibration, some psychic feeling, even if it is only the expanded feeling that "I am the Universe. . . I am God." Here the Cosmic Mahat is still bound by the sentient principle of Prakrti, although the bondage is very faint, very subtle.

STAGES OF SAVIKALPA SAMA'DHI

Due to the constant repetition of the mantra, the kun'd'alinii (see 4-7,8) is awakened. As the gateways to the external world are closed and the citta merges in the aham, the mind is concentrated more and more inward and the kun'd'alinii begins to rise. As the layers of the mind merge into higher and more subtle layers, the kun'd'alinii pierces the cakras one by one, and at each stage a different mental state is experienced.

1. Sa'lokya (same sphere). Ordinarily the kun'd'alinii resides in the mu'la'dha'ra cakra, the lowest cakra. In this state the human being feels that he and the Supreme Entity belong to different realms: he feels very far from God. But as the kun'd'alinii crosses the second cakra, the sva'dhis't'ha'na, he feels that he is not alone, that the Supreme Father is with him, that he and Paramapurus'a are in the same realm. "He is not in the sky, He is everywhere. He is with you. If you are here and He is in the sky, then you are alone here and He is also alone there. No, no, no, no. In the first stage, the feeling [is] that, 'Where I am, He is also with me'." (Ba'ba', Ba'ba''s Grace [Los Altos Hills, Calif.: A'nanda Ma'rga Publications, 1973], p. 162). This pleasure is called "sa'lokya sama'dhi " The aspirant

hears the sound of crickets in his internal ear--the first expression of the Cosmic sound, onm'ka'ra.

2. Sa'miipya (proximity). As the kun'd'alinii rises further and crosses the man'ipu'ra cakra, the third cakra, the aspirant feels proximity to the Supreme Father: "I have come very close, very near that Supreme Father . . . by my sa'dhana' the gap between my Father and myself is being reduced." Here he hears the "jhumjhum" sound, like the sound of ankle bells.

3. Sa'yujja (close contact). As the kun'd'alinii crosses the ana'hata cakra, the aspirant feels the close contact of Paramapurus'a, the actual tactual experience, and he hears the sweet flute sound.

4. Sa'rupya (same form). As the kun'd'alinii crosses the vishuddha cakra, he experiences a still subtler state, the feeling "I am one with Him." Here there is no longer close contact, but oneness, and the aspirant hears a ringing-bell sound.

5. Sa'rs't'hi (same experience). As the kun'd'alinii crosses the a'jin'a cakra, the feeling is "I am He," though there is still this gap, the connecting "am." Here the aspirant hears a continuous, sonorous sound, like a conch shell, which becomes the sound of ocean or thunder, and finally merges in the onm sound.

   This is the stage of savikalpa sama'dhi, in which the sa'dhaka feels, "From Me everything originates, in Me everything is established, in Me everything is dissolved. I am that Macrocosmic Entity." He has merged in Sagun'a Brahma, the Qualified Consciousness which is the creator, preserver, and destroyer of the Universe.

MUKTI

When this state becomes permanent, it is mukti, or liberation. If, when the aspirant merges in Sagun'a Brahma, all his sam'-ska'ras are burnt, his mind remains merged in Sagun'a Brahma. In this state action, or karma, is no longer possible for him because his unit mahat has merged in the Cosmic Mahat; his unit entity no longer exists. He will not take birth again; he has become established in the Cosmic "I." But he has not merged in Unqualified Consciousness: he has merged in the Sagun'a Brahma from which the Universe is born. He is still a part of the cycle of creation, like a drop of water which has merged in the ocean--but the clouds of rain will again condense from the ocean, to continue the cycle over and over. Thus this emancipation is not final, it is not total.

1-22 A'TMANI MAHADPRAN'A'SHE NIRGUN'A'STHITIH NIRVIKALPASAMA'DHI VA'.

WHEN MAHAT IS RECONVERTED INTO THE A'TMAN THE RESULTANT STATE, BEYOND THE BINDING OF THE GUN'AS, IS CALLED "NIRVIKALPA SAMA'DHI" OR "STANCE OF INDETERMINATE ABSORPTION," COMPLETE DISSOLUTION OF MIND.

A'tmani = into A'tman, in Consciousness

mahadpran'a'she = in dissolution of mahat

nirgun'a = no gun'as, non-qualified

nirvikalpasama'dhi = state of total absorption in Consciousness, with "no vikalpa," no mental thought or feeling

After the state of savikalpa sama'dhi, when the mahat completely merges into the Cosmic Consciousness, the A'tman, this is the state of complete objectlessness or non-duality, nirvikalpa sama'dhi.

This is also pran'a'sha, because the Consciousness was the cause, the origin of the mahat; and when the mahat dissolves back into the A'tman, it is called "pran'a'sha." Here there is no vikalpa or sam'kalpa portion of mind--no kalpa or thought at all; mind is completely suspended. The entire being is deluged in an ocean of effulgence. When the mind merges in Consciousness, there is no longer any subject-object relationship, no longer any distinction between knower and known; there is only one Cosmic flow. This is the supreme attainment (parama'gati) of the non-attributional state of Nirgun'a Brahma, where the three gun'as are not expressed.

MUKTI AND MOKS'A

This state when permanent is called "moks'a," complete salvation (in Buddhist philosophy it is called "nirva'n'a"). Moks'a is different from mukti. In mukti the object of merger is Cosmic Mahat; the citta and aham portions of mind merge (pran'a'sha) into the mahat, and the mahat merges into Cosmic Mahat. But in moks'a the mahat is merged into the A'tman, into pure Consciousness. In mukti the entity remains in sagun'asthitih (Sagun'a Brahma), where the gun'as are operating; but in moks'a it enters nirgun'asthitih (Nirgun'a Brahma) beyond the scope of the gun'as. In mukti the feeling of Cosmic "I" exists forever, but moks'a is beyond any feeling, even the Cosmic feeling of "I exist." It is the state of total suspension of mind; there is no knower present to experience anything.

In nirvikalpa sama'dhi, or the indeterminate contemplative concentration, the causal mind is destroyed due to the stupefaction of avidya' or Ma'ya' and that is why that state is supersensible,

> i.e., beyond the comprehension of the senses. . . . . in [savikalpa sama'dhi] the ego not only exists but it exists in its fullness and completeness. This very ego . . . evolves the universe . . . preserves the universe . . . and destroys the universe. (Ba'ba', Subha's'ita Sam'graha III, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1975], pp. 36-37).

GRACE OF THE GURU

Nirvikalpa sama'dhi is attained when the kun'd'alinii rises from the a'jiṇa' cakra to the sahasra'ra cakra. This journey between a'jiṇa' and sahasra'ra is the greatest journey for a spiritual aspirant, the most difficult to achieve. Many can achieve mukti by their own efforts, but no power of human beings can achieve the highest state of moks'a. Only the grace of a maha' guru, a great guru, who remains both inside and outside this Cosmic order (see 1-25) can elevate one's existence to this state. "The ultimate action that liberates by dissipating the last shades of ignorances comes not from the puny effort of man but from the Divine Grace which acts through the guru." (Tantra).

NIRBIIJA AND SABIIJA SAMA'DHI

If the mind has any seeds of sam'ska'ras, any potential reactions to previous actions which still have to be fulfilled (see 3-4), then it enters this highest state with the seeds of future actions in the mind. This state is called "sabiija"(with seed) sama'dhi, and the mind must return to its unit state to fulfill these potential experiences. But when all seeds are burnt, when all desires are fulfilled and no new ones are created, the aspirant becomes dagdhabiija ("burnt seed"). This is the purpose of tapah, self-sacrificing service, to burn all the seeds of future action. When all seeds are burnt and the mind enters the state of complete merger in Nirgun'a Brahma, there is no longer any potential experience to pull the sa'dhaka's unit mind back down into lower planes, and he merges totally, eternally, into that state of infinite peace, nirbiija ("without seed") sama'dhi. This is moks'a--maha'mrtyu, the "great death."

But even if the state of nirbiija sama'dhi is attained, one may not enter nirvikalpa sama'dhi if he decides to take on a sam'ska'ra for a particular period. Then he creates his own citta, and it is called "nirma'n'a citta," "built citta." This is maha'sambhu'ti, the great guru, who takes the five physical factors and uses them to create his own physical form and also creates his own citta, to perform his self-imposed task in the world.

> There is, monks, the stage where there is neither earth nor water, nor fire nor wind, nor the stage of the infinity of space, nor the infinity of consciousness, nor the stage of nothingness, nor the stage of either consciousness or non-consciousness, neither this world nor the other world nor sun nor moon. There, monks, I say there is neither coming nor going nor staying nor passing away nor rising. Without support of going on or basis, is it. This indeed is the end of pain, the state of nirvana. (Lord Buddha, "Udana Sutta").

1-23 TASYA STHITIH AMA'NASIKES'U.

THIS STATE (OF NIRVIKALPA SAMA'DHI) IS BEYOND THE MIND.

tasya = of it (of nirvikalpa sama'dhi, Nirgun'a Brahma)

sthitih = state

ama'nasikes'u = beyond the mind: prefix "a-" denotes negation

The unit entity cannot understand or describe the Supreme Consciousness, because that Consciousness exists beyond the mind. The mind is the object of the Supreme Consciousness, so it cannot take that Consciousness as its object. The unit entity can never perceive Brahma with its ego. But whenever the unit thinks about that Consciousness, the bondage of the gun'as gradually lessens and finally there remains no bondage, no separate existence of mind. The mind enters the nonqualified state, and the distinction of knower and known is removed. The salt doll goes to measure the depth of the ocean and then dissolves into it--what is left to say how deep the waters are? When the mind merges into pure Consciousness, who is left to describe it?

Throughout the ages when spiritual preceptors tried to describe this state, they had to become silent.

> . . . the mind itself ceases to work. Such a state is called "[nirvikalpa] sama'dhi." To explain Paramapurus'a at such a time is . . . impossible. . . . It is indeed a difficult state and the guru becomes dumb and the disciple, deaf. What can the guru do except become dumb? Because of the limited scope of language he cannot express himself. How can Paramapurus'a be symbolized in words? (Ba'ba', Supreme Expression I ['s-Hertogenbosch, The Netherlands: Nirvikalpa Printing, 1978], pp. 29-30).

> Once a devout man sent his two sons to a guru to learn the knowledge of Brahma. After a few years they returned home. The father questioned the boys on what they had learned. He asked the older boy, "My child, you have studied all the scriptures. Tell me, what is the nature of Brahma." The boy began to recite many shlokas* and su'tras from the scriptures. Then the father asked the younger child the same question, but the boy remained silent and stood with his eyes cast down. No word escaped from his lips. The father was pleased and said, "My child you have understood a little of Brahma. What It is cannot be expressed in words." (Told by Ra'makrs'n'a).

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*Verse or poetry expressing philosophy or ideas in a rhythmic and explicit way.

When Ra'makrs'n'a tried to describe the state of nirvikalpa sama'dhi he would grope for words and finally, thinking about that state, his mind would merge in it and he would become senseless, silent. When again he returned to consciousness, he would say, "I am trying to describe it to you but I just can't seem to - " and again his mind would merge.

Once the close disciple of Lord Buddha, A'nanda, asked him, "Does God exist?" The Buddha remained silent. Then A'nanda asked, "Does God then not exist?" Again the Buddha remained silent.

1-24 ABHA'VOTTARA'NANDAPRATYAYA'LAMBANIIRVRTTIH TASYA PRAMA'N'AM.

THE BLISS WHICH FOLLOWS THE VOID IS THE PROOF OF THIS STATE, THE MEANS OF FIRM BELIEF IN THIS STATE OF NO-EXPRESSION.

abha'va = vacuity, void: a (no) - bha'va (thought)

uttara = after; abha'va + uttara = abha'vottara

a'nanda = bliss

abha'vottara'nanda = the bliss which follows the void

pratyaya = firm belief

a'lambaniih = shelter, support

vrttih = mental propensity

pratyaya'lambaniirvrttih = the means of firm belief

tasya = its (the state of nirvikalpa sama'dhi)

prama'n'am = proof

If the state of nirvikalpa sama'dhi is an actual reality, there must be some philosophical proof of it--it is not enough to say merely that it exists beyond the mind, so there is nothing we can say about it. How do we know that it <u>really</u> exists? Nirvikalpa sama'dhi cannot itself be a matter of philosophical discussion, but how can we at least bring it to the edge of the philosophical realm?

The answer is: we know nirvikalpa sama'dhi exists by the experience of bliss that follows it.

As the mind enters that state, one by one all the cakras flash before the mind and the aspirant penetrates the deep inner darkness. Gradually this darkness becomes crimson, then golden . . . becomes more and more effulgent, so brilliant that it becomes almost unbearable. The intensity of bliss is so great that it cannot be endured, and the unit loses its existence in merger with the Supreme Consciousness. This is the state of vacuity, which the Buddhists call "Shunya," the "Nothingness," "the Void." In savikalpa sama'dhi there is still a feeling of self-existence; the Cosmic "I" enjoys the ecstasy. But in nirvikalpa sama'dhi there is no cognition, there is no knower I--there is absolute nothingness.

If the mind still retains some seed sam'ska'ras to be burnt, then it cannot remain in that state of absolute absorption permanently; it must regain its unit state to fulfill those potential experiences. When it returns to the unit ego, when the knower "I" is awakened again, it feels intense joy. Tremendous vibrations of bliss fill the body; the mantra automatically continues, and gradually as the aspirant returns to consciousness he realizes that he was in that exalted state, merged in the Ocean of Bliss.

Thus the proof of nirvikalpa sama'dhi is the proof of inference: we can infer that state by comparison of the state of great bliss which follows the sama'dhi to the state before sama'dhi, when there was no feeling of bliss. The aspirant realizes that in between these two states, before and after, there must have been a stage of infinite happiness, although he has had no direct experience of it.

"After the break of that self-lost, ego-less abstraction when the sa'dhaka feels the return of his hazy ego, drifting away in the current of exuberant joy, he then realizes that his preceding state must have been a state of the loftiest ecstasy--which is called nirvikalpa sama'dhi." (<u>Subha's'ita Sam'graha III</u>, pp. 36-37).

1-25 BHA'VAH BHA'VA'TIITAYOH SETUH TA'RAKABRAHMA.

THE BRIDGE BETWEEN NIRGUN'A AND SAGUN'A BRAHMA IS CALLED "TA'RAKA BRAHMA," OR "LIBERATING BRAHMA."

Bha'va = the expression of Cosmic Mind, the expressed Universe of vibrational thought-waves, Sagun'a Brahma

Bha'va'tiita = beyond Bha'va, Nirgun'a Brahma

tayoh = of the two

Bha'va'tiitayoh = between Nirgun'a Brahma and (Sagun'a Brahma)

setuh = bridge

ta'raka = liberating, that which helps one to cross

Ta'raka Brahma is He who liberates, the bridge between Sagun'a and Nirgun'a Brahma. Sagun'a Brahma can give mukti but not moks'a. It continues to consume Its endless sam'ska'ras for an infinite period, since all sam'ska'ras or reactions in potentiality, are within It, the Operator of this vast Universe; so how can Sagun'a Brahma help an entity escape from itself? One who is in chains cannot release another. Nirgun'a Brahma, on the other hand, cannot help the aspirant in any way because It is completely outside of the scope of Sagun'a Brahma within which the aspirant is struggling; there is no possibility of their contact. Thus there must be some bridge, some tangential point* between the two states, and this bridge is Ta'raka Brahma, with one "foot" in Sagun'a and the other in Nirgun'a Brahma, at the threshold of the created Universe and the realm beyond all manifestation. Thus the only way a spiritual aspirant can go from Sagun'a Brahma to Nirgun'a Brahma is through the spontaneous Grace of Ta'raka Brahma, since He alone exists in both, and His only mission is to liberate souls.

> . . . Those who aim at moks'a, where sa'dhana' is the complete surrender of self into That (Nirgun'a Brahma, the objectless Consciousness), get out of this Brahma Cakra by a tangential touch. At this point of tangential touch is the abode of Ta'raka Brahma (who resides within the scope of both Nirgun'a and Sagun'a Brahma . . . .

Fig. 10

*Called "tangential point" because the tangential point is the point which is at the same time part of the circle, and part of the tangent-line outside the circle.

> It is only in tantra* that the sa'dhana' of Ta'raka Brahma has been specially defined distinct from the sa'dhana' of Nirgun'a and Sagun'a and has its own peculiarity. Theoretically speaking, Sagun'a Brahma has infinite sam'ska'ras, and so for an infinite time to come Sagun'a Brahma will continue to enjoy the fruit of His own past actions. Nirgun'a is the Objectless Entity with no action or derivation, but Ta'raka Brahma is the middle point and can fulfil the function of both. He guides, loves and favours His affectionate sons and daughters. His children say that He cannot live without loving them and address Him, "O our great Father, our affectionate Mother, our All, we remember Thee, we adore Thee, O Witnessing Entity, we offer our homage to Thee, Thou art the only rescue in this crude worldly ocean, so to Thee we surrender ourselves." This complete surrender is the summum bonum of all spiritual sa'dhana', which only can lead to Him, from where decline is not even imaginable. Really blessed is he who has attained this complete surrender unto Him, like the piece of salt which went to measure the depth of the ocean--but a momentous divine jerk and an attraction occurred and the bit of salt was lost, no one knows where. (Ta'raka Brahma is not a figure of philosophy--it is a creation of devotional sentiment.) (Idea and Ideology, pp. 54-55).

MAHA'SAMBHU'TI

"Sambhu'ti" means any expression or creation ("sam" - "bhu'" + "aktin," "well-created with a special purpose"). According to tantra, all created beings are sambhu'ti, all have come into existence with a special purpose; everything is meaningful. Some human beings are ordinary individuals, jiivakoti; others, Iishvarakoti, are higher manifestations of Consciousness, sa'dhakas who have developed spiritual power through their own effort. But maha'sambhu'ti is an entity created to fulfil a very great purpose.

The concept of "maha'sambhu'ti" or "Ta'raka Brahma" is different from the concept of "avata'ra," which means a derivation, a descendant, an incarnation of God on earth. The whole Universe is His incarnation; it is "illogical to consider that the Macrocosm metamorphose[s] Himself directly into some unit structure . . . as a human being." (Idea and Ideology, p. 52). Any entity which is the same as the Cosmic Entity would merge in Him; two separate entities are impossible.

*The oldest and foremost of spiritual traditions, originating in India in prehistoric times.

Lord Krs'n'a says in the Bhagavad Giita:

> Ya'da ya'da hi dharmasya gla'nirbhavati Bha'rata
> Abhyuttha'nam' dharmasya tada'tma'nam' srja'myaham
> Paritra'n'a sa'dhuna'm' vinasha'yaca dus'krta'm
> Dharma sam'stha'pana'rtha'ya sambhava'mi yuge yuge.
> Whenever there is decline in dharma and rise in adharma (evil), I create Myself to liberate the good people and re-establish righteousness.

When an individual has deviated from dharma, from the proper conduct of life, and cries for help, a sadguru, or perfect guru, may suddenly appear for that person's individual guidance (3-4). But when the whole society is groaning under exploitation and wickedness, and morality and righteousness have become powerless; when the oppressed peoples of the world pray intensely for salvation from their misery and the return of peace to the world; when the crisis is so great that it seems no human beings can restore order; then there is a special manifestation of Consciousness with infinite knowledge and compassion, Who comes to lay the foundations for a new human society. Then Ta'raka Brahma comes, taking the help of the five fundamental factors to "create Himself" in Sagun'a Brahma for the sole purpose of saving dharma and suppressing adharma, to liberate the whole society from its heavy bondages. He is called "maha'sambhu'ti," and His life and philosophy are a source of inspiration to the whole human civilization. Ta'raka Brahma came on this planet 7000 years ago in the form of Lord Sada'shiva, and again 3500 years ago in the form of Lord Krs'n'a.

BHAGAVA'NA

Ta'raka Brahma is also called "Bhagava'na" because He possesses the six bhagas or attributes:

1. All the vibhu'tis or occult powers:
   - i. An'ima' - ability to become very little, to reduce the vibration of the mind to penetrate an atom and know the secrets of atomic structure.
   - ii. Mahima' - ability to become very great, greater than anything in this expressed universe.
   - iii. Laghima' - ability to become very light, to walk on water, to think oneself anywhere in the universe. Achieved by controlling the psychic centre between the man'ipu'ra and ana'hata cakras, controlling the combination of fire and air.
   - iv. Iishitva - ruling capacity, ability to understand all the entities of the universe, to direct and witness their actions. Achieved by controlling the upper portion of vishuddha cakra.

   - v. Praka'myam - ability to take the form of anything. Achieved by controlling the psychic center just below a'jiṇa' cakra.
   - vi. Vashitva - ability to bring under control, to unify forces, to create new life, to make the dead rise. Achieved by controlling the upper portion of a'jiṇa' cakra.
   - vii. Pra'pti - ability to get or create whatever is desired; whatever is thought is immediately materialized.
   - viii. Antaraya'mitva - ability to see into the inner nature of any entity; penetrating vision.
2. Viirya: power, command, influence, in order to guide humanity.
3. Yasha: reputation, both extremely positive and extremely negative. "When Ta'raka Brahma comes, the entire intellect of the world gets polarized. Some are His admirers, and some are His opponents. Lord Krs'n'a and Lord Shiva had so many admirers, and so many opponents." (Ba'ba').
4. Shrii: attraction, charm. "Sha" is the acoustic expression of rajogun'a; "ra" is the acoustic expression of energy (that is, Prakrti functioning within the arena of matter). Thus Bhagava'na has "the charm of the mutative principle and the activating faculty of energy." (Ba'ba').
5. Jina'na: knowledge of the Self, different from mundane knowledge. In ordinary knowledge there is the distinction between knower, knowledge and the entity known. There can thus be distortion in any of these; material knowledge, as well, is relative, it changes with changes in time, place and person. The only true knowledge is A'tmajiṇa'nam, the knowledge of the Self, where there is no distinction between knower, knowledge and known; all three are one. All else is but the shadow of knowledge.
6. Vaera'gya: non-attachment. This does not mean renunciation or leaving the world. It means remaining in the world and dealing with mundane objects, without letting the mind become affected by the vibrations of those objects--remaining in the world and doing one's duty with a balanced mind (see 3-1).

II DHARMA AND THE NATURE OF THE UNIVERSE

2-1 ANUKU'LAVEDANIIYAM' SUKHAM.

PLEASURE IS A CONGENIAL MENTAL FEELING.

anuku'la = congenial

vedaniiyam' = feeling of the yogic heart in ana'hata cakra

sukham = pleasure, happiness; the feeling when strained nerves return to normal

The mind is a collective expression of fifty vrttis or propensities of mind. Vrttis are created by the secretions of glands; if there is over- or under-secretion of any gland, it will become weak and that particular vrtti will haunt the mind. Thus different entities have different predominant vrttis, and their angle of vision differs accordingly. The cobbler will notice dirty shoes to clean; the thief will notice new shoes to steal. The most developed vrttis continually influence the mind, and so the mind will seek that particular object to satisfy its particular vrttis. If the vibrations of an object vibrate the citta in a harmonious flow with its vrttis, if it satisfies those propensities, then pleasure, sukham, is experienced. If the object emanates vibrations dissimilar to an entity's vrttis or sam'ska'ras (see 3-4), the nerves are strained and pain is experienced. Thus the mental state of pleasure or pain has nothing to do with the physical objects: the seeds of satisfaction lie not with the object but the perceiver.

A scavenger one day fainted in a street of perfume sellers. People immediately brought strong perfume and held it before his nose to try to revive him, but to no avail. Suddenly another scavenger came along and held some garbage before his nose, and he revived instantly and said, "Ah! This is indeed perfume!"

2-2 SUKHA'NURAKTIH PARAMA' JAEVIIVRTTIH.

THE HUNGER FOR HAPPINESS IS THE PRIMARY PROPENSITY OF LIVING BEINGS.

sukham = happiness

a'nuraktih = affection, love, devotion, hunger: anu - rainj (colour) + aktin. Refers to the change in mental colour from the influence of the vibrational colour of an object which the mind desires.

parama' = supreme

jaevii = living being

vrttih = propensity

Human beings will always seek an external environment conducive to the full expression of their sam'ska'ras and harmonious with their mental rhythm, an environment which will bring them pleasure. All the varied activities of humanity, the desire for knowledge, love, power, fame, wealth, are simply the desire for pleasure. Even the motivation behind suicide is to escape a painful state and attain another, hopefully more pleasant, state. Thus the desire for pleasure is the basic propensity of all living beings, the aim of all endeavour. Sometimes this desire takes the form of desire for wealth, or power, or fame.

A wealthy disciple of a Sufi master came to him bearing a gift of 500 gold pieces. The Sufi asked, "Have you any more money than this?" "Yes, I have," answered the disciple. "And do you desire more?" "Yes, I do," he replied. "Then you must keep it," said the master, "for you are more in need of it than I. I have nothing and desire nothing, but you have a great deal and still want more."

Man is like a monkey, caught in a clever trap. The monkey-hunter places a luscious cherry in a bottle with a neck just wide enough for the monkey's paw to enter. The monkey reaches inside for the sweet fruit and closes his fist around it; but the neck is not wide enough for his closed fist, with the cherry inside, to pass out. But the monkey will not release the cherry and so, with his fist stuck inside the bottle clutching the "prize," he stumbles along, unable to move fast enough to escape from the shrewd hunter.

2-3 SUKHAMANANTAMA'NANDAM.

INFINITE PLEASURE IS BLISS.

sukham = pleasure

anantam = endless

a'nandam = bliss

We desire endless pleasure, but pleasure derived from the external world is limited. First, the source of pleasure, the physical world, is finite, thus it cannot endlessly satisfy the mind's desires. Secondly, the mind derives pleasure from an object as long as that object's vibration satisfies the mind's sam'ska'ras. But when the sam'ska'ras are quenched, the mind runs after another object to satisfy another sam'ska'ra. Thus any pleasure the mind may derive from an object or environment must end when the sam'ska'ra is quenched. Thirdly, the mechanism by which the mind enjoys external objects, the sense organs, are limited. Nerve cells which carry sense vibrations need a certain electrical potential to fire; they need to be brought to a certain "threshold." When the same stimulus is brought to the senses again and again, the nerves must fire repeatedly in the same pattern, and each time they fire the threshold goes higher. It becomes more difficult for them to fire, and thus more difficult to obtain the same sensation of "pleasure" from the external object. Ultimately the threshold is so high that the nerves will no longer fire, and the mind registers no feeling at all. Thus human beings constantly seek new and varied, or more intensive, stimulation to give them continuous pleasure. But sooner or later they realize that this world can never bring endless happiness.

A crow found a thick piece of bread and was flying off to its nest with it, when a flock of crows started pursuing it, hungry for the bread. The crow flew as fast as it could until, dead tired, it dropped the bread and landed on the branch of a tree, finally attaining perfect rest and tranquility. So human beings, too, will only attain peace when they give up desires for the perishable things of the world.

Only an infinite source can supply infinite pleasure, and this infinite pleasure, a'nandam, or bliss, is beyond both the limited world of the five fundamental factors and the limited mind. The process of experiencing a'nandam is completely different from that of experiencing pleasure. In pleasure, the aham enjoys the vibrations from the external world reflected on the citta--vibrations which are congenial to its own sam'ska'ras. But in a'nandam the source of bliss is not the external world but the A'tman. A spiritual wave from the source of pure Consciousness inundates the mind, flows through the mahat to the aham, and bliss is experienced. Since the A'tman is infinite, the wave of a'nandam is infinite. The mind will never become tired or saturated with the experience of bliss,

because bliss does not depend on sam'ska'ras; rather the enjoyer aham rises above its sam'ska'ras in this state. Soon this feeling of bliss becomes sama'dhi, as the mind merges with the Cosmic Mahat or with the A'tman.

PESSIMISM - HEDONISM - A'NANDA MA'RGA

Indian philosophy has been apparently traditionally pessimistic; it has often taught that pain and suffering--duhkham--are the main features of human life. Even pleasure is also ultimately painful, because during the feeling of pleasure one is constantly in fear of losing it. The saint Vashis't'ha wrote:

> Just as all flames end in smoke, all hopes of happiness end in pain and gloom; being has non-being at its head, beauty has ugliness and pleasures have pain. On which shall I rely? All prosperity is misery, all happiness brings about suffering, life is but for death. How deep is our delusion? This world is regarded by the wise as full of pain and suffering. How can one be happy as long as one is merged in the world?

This approach has viewed spirituality as the only escape from suffering; mukti and moks'a are the way to finally end all pain. The six orthodox schools of Indian philosophy, as well as Jainism and Buddhism, have held this view. Lord Buddha left his life of pleasure after seeing a diseased man, an old man and a dead man, and realizing that these painful states come to all people. The first of his Four Noble Truths is: Life is suffering. And his path was the way to end suffering.

This negative attitude has taught people to reject the world, and as a result people have not prospered materially. Indifference to a world of misery brought about the decline of social conditions. Now in this age of technological development, people of India are beginning to feel that this pessimism has deprived them of their rightful share of material prosperity, and have turned hungrily toward materialism.

There is no pessimism in the philosophy of A'nanda Ma'rga, no mention of duhkham at all. The mission of life is not to relieve pain, but to create pleasure--infinite pleasure. A'nanda Ma'rga is closer to the Western philosophy of hedonism, which views pleasure as the highest goal of life; but it starts where hedonism ends. Hedonists say that the achievement of pleasure is the highest goal of life; but according to A'nanda Ma'rga, pleasure is simply the congenial environment necessary for life, and life's goal is endless bliss.

Too much emphasis on pain, on the dark side of life, will retard the development of humanity, while optimism is conducive to that development.

2-4 A'NANDAM' BRAHMA ITYA'HUH.

THIS INFINITE BLISS IS CALLED "BRAHMA."

a'nandam = bliss

Brahma = Supreme Consciousness

itya'huh = thus it is said: iti + a'huh

A'nandam and Brahma are one and the same. In the "Taettiriiya Upanis'ad" it is said, "From bliss indeed all beings are originated; having been born in bliss, they are sustained by bliss." Veda'nta philosophy has explained Brahma with the term "Saccida'nanda": "sat" (the unchangeable Entity) + "cit" (the pure Consciousness) + "a'nanda" (bliss). Actually spiritual aspirants do not <u>enjoy</u> bliss, they <u>become</u> bliss--they are converted into that blissful Entity. All distinctions between subject and object are dissolved, and nothing remains but the Supreme Being which permeates everything. In the Upanis'ad it is said, "One is not subjected to fear at any time if one knows the bliss that is Brahma . . . man becomes fearless when he can realize that Brahma is bliss."

2-5 TASMINNUPALABDHE PARAMA' TRS'N'A'NIVRTTIH.

IN THAT ACHIEVEMENT (OF BRAHMA) ALL THIRST IS QUENCHED.

tasmin = in that

upalabdhe = at the point of achievement--7th case ending:
upa (at the point of) - labdha (getting, achievement)

parama' = supreme, main

trs'n'a = thirst, desire

nivrttih = complete satisfaction, end of desire

Alexander the Great ordered that he be buried with his hands outstretched, palms up, to show the world, he said, that with all his riches and wealth, he still left the world as he came in--empty-handed.

The great Emperor Aurangzeb of India, who knew many philosophies and religious scriptures, died saying, "I have learned so much, and still I do not have the answers to my questions, 'Where did I come from? Where am I going? Why have I lived on this earth?'"

Human thirst is endless; man collects possessions and knowledge, and when his desire for a finite object is satisfied he aspires for something new, something more. But these can never satisfy his endless thirst. Only when he achieves the Limitless Entity is his thirst finally quenched. That Limitless Entity is Brahma, Who is infinitely Great and makes others as Great as He is. "Brhatva'd Brahma, Brhan'atva'd Brahma."

The origin of all human thirst is a gland at the man'ipu'ra cakra which creates hunger and desire. When the blissful secretion of amrta, "nectar," flows from the pineal gland in the state of ecstasy and drenches all the lower cakras, all thirst--physical, psychic and spiritual--is quenched.

2-6 BRHADES'AN'A' PRAN'IDHA'NAM' CA DHARMAH.

TO DESIRE AND RUN AFTER THE GREAT IS THE DHARMA (FUNDAMENTAL CHARACTERISTIC) OF HUMANITY.

Brhat = Great

es'an'a = desire, and also the effort to attain it

pran'idha'nam' = running after: pra - ni - dha' + anat

ca = and

dharmah = fundamental characteristic, that which maintains the "structural solidarity" of an object, without which its very existence is impossible

It is the characteristic of human beings to desire the Infinite. Everybody desires to be great, nobody is satisfied with his present condition. This inherent tendency is Brhades'ana'. When a person develops an intense desire for the Great and begins vigorously to pursue it, this is pran'idha'na.

What is dharma? Dharma comes from the root "dhr ," meaning "to hold," plus "man" (suffix). Dharma is that which "holds an entity together," which maintains its structural solidarity--without which the entity could not even exist. It is the essential nature of any entity.

SVABHA'VIKA DHARMA (NATURAL DHARMA)

A tiny red globe egg is buried in the gravel of a swift-flowing stream. Gradually a tiny baby Pacific salmon emerges. It lives in the dark under the gravel for many days, living off the yolk sac attached to it. For two years it lives thus--the only time in its life it will ever be perfectly safe. When the sac is finished, it pushes out of the gravel, and its troubles begin. Only one-half inch long, it is prey to trout, bass, eels, ducks, swans and herons; hundreds of its brothers and sisters are gobbled up. One morning a sudden impulse seizes it and all the other salmon of its age, and they start swimming downstream toward the sea. It is a dangerous journey, full of swift rapids, sharp rocks and waterfalls. In Canada this journey along the Yukon River may be 2000 miles long. As the current slackens and the water turns salty, the little salmon tastes the salt and sets out to sea. For the next five years he does nothing but eat; he eats and eats until he may weigh as much as sixty pounds. Now a great strong silvery fish, he once again turns toward his birthplace and begins the long and wearisome journey upstream. He needs all the strength he has gained in the sea for his journey, for he will never again stop to eat. Now a new set of enemies confront him: porpoises, seals, otter, grizzly bears, and the worst of all--man. Yet steadily he swims, up to ten miles a day, sometimes jumping a ten-foot waterfall in one mightly leap. Instinctively he heads for the stream where he was hatched, and there he finds a mate. Together they perform their dance of

reproduction--and dance of death. The female swims close to the bottom of the stream and turns on her side, fanning violently with her tail. In this way she slowly digs a trench one-and-a-half feet deep. She expels dozens of eggs, and the male covers them with a cloud of sperm. Now the female pushes the gravel back to cover the eggs. Again and again they repeat this ritual, extending the trench for perhaps five days, until both are totally exhausted from their lack of food, and many days of tremendous exertion. They collapse and die. Soon there is a stir of life in the eggs--and the cycle begins once more.

This is svabha'vika dharma, the "natural dharma": eating (a'ha'ra), sleeping (nidra'), fear (bhaya), and sex (maethuna). It is common to all organisms, human beings as well as animals. In many spiritual philosophies these four are condemned as crude or lowly, but A'nanda Ma'rga considers them natural and nothing to be ashamed of. But if an individual consumes too much of his energies in these four tendencies, his spiritual development will be retarded. Spiritual success lies in gaining complete control over these activities, in channeling all the animal instincts toward the Cosmic Being, not in denying or avoiding them.

BHAGAVAD DHARMA

When man is no longer satisfied with these four instincts, when he begins to realize that physical and mental objects can never satisfy his limitless thirst, then he begins to direct his vital energies in the search of the Infinite. Bhagavad Dharma is that which leads to Bhagava'na, toward the Lord. Dharma itself is considered one of the fifty vrttis in the human entity. It is one of the four main vrttis located at the mu'la'dha'ra cakra, which represent all the human potentialities in all realms, physical, psychic, psycho-spiritual and spiritual:

1. ka'ma: desire for physicality, for pleasure (physical)
2. artha: desire for intellectual knowledge (mental)
3. dharma: desire for God, psycho-spiritual yearning
4. moks'a: pure spiritual yearning, intense desire for merger with the Supreme, absolute liberation

All these four are active, to different degrees, in all people.

> . . . it is man's nature to seek happiness. . . . In his search for happiness man is first attracted by earthly enjoyments. . . .
> . . . none of the things of this finite and limited world can set at rest the everlasting urge for happiness. Their acquisition merely gives rise to further longing. Only realization of the Infinite can do it. The Infinite can be only one, and that is Brahma - the Cosmic Entity. Hence it is only Brahma

that can provide everlasting happiness--the quest for which is the characteristic of every human being. In reality behind [the urge for happiness] is hidden the desire, the longing, for attainment of Brahma. . . . This alone is the dharma of every man.

The word "dharma" signifies "property." The English word for it is "nature," "characteristic" or "property." The nature of fire is to burn or produce heat. . . . Similarly, the dharma or nature of human beings is to seek Brahma - the Supreme Blessedness. (Ba'ba', A'nanda Ma'rga: Elementary Philosophy [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 3rd Edition, 1973], pp. 1-3).

You must remember that Bhagavad Dharma does not mean the Hindu dharma, the Islam dharma, or the Christian dharma. . . . They are not Bhagavad Dharma. They are sects. . . . The Dharma of man is one and the same and its name is Bhagavad Dharma. Be established in that and victory is thine! (Supreme Expression I, pp. 224-225).

Bhagavad Dharma is natural for all human beings. Those who do not act according to this Dharma are the enemies of humanity . . . their action is unnatural, their doom inevitable. . . .

. . . [through animal dharma]--eating, drinking, producing children, and dying-- . . . humanity will not prosper; on the contrary, crudeness will flourish. . . . Therefore, even if Bhagavad Dharma is difficult, one has not to follow . . . animals' dharma. It is better to die following Bhagavad Dharma than to lead an easy-going life of animal's dharma. (Supreme Expression I, pp. 218-224).

CATUS'PA'DA ("FOUR-FOOTED" DHARMA)

1. Vistara: psychic expansion. Caterpillars lay down a thin thread of silk behind them as they walk, as a guiding track for those who follow. A French scientist set a group of caterpillars on the rim of a flowerpot and set a pine branch beside the pot, their favorite food. They crawled around and around the rim for seven days, hungry but oblivious of the food nearby--drawn on endlessly by the track of those who came before.

   This effect, "tradition," is also powerful in the minds of human beings. Many are afraid to open their minds to something new, to change their familiar ways.

   A Sufi story tells of a little girl named Fatima who prayed for the power to talk to animals. Then she went into the woods to try her power.

   Soon she came to a pool. On the top of the pool was a pond-fly, which skipped about on the surface and never entered the water. Swimming in the water were several fish, and stuck to the bottom of the pond were some snails.

Fatima said, in order to start a conversation: 'Fly, why do you not enter the water?'

'Why should I, supposing that that were possible, which it is not?' asked the fly.

'Because you would be safe from the birds, which swoop down and eat you.'

'I haven't been eaten yet, have I?' said the fly.

And that was the end of the conversation.

Then Fatima spoke to the fish. 'Fish,' she said to it through the water, 'why do you not find out how to get out of the water, little by little? I have heard that some fish can do this.'

'Absolutely impossible,' said the fish: 'nobody has done that and survived. We are brought up to believe that it is both a sin and a mortal danger.' And he turned his back and dived into the shadows, unwilling to hear such nonsense.

So she called down to the snail: 'Snail, you could crawl out of the water and find nice herbs to eat. I have heard that snails can really do that.'

'A question is best answered by a question when a wise snail hears it,' said the snail. 'Perhaps you would be kind enough to tell me exactly why you have so much interest in my welfare? People should look after themselves.'

'Well,' said Fatima, 'I suppose it is because when a person can see more about another person, he wants to help him to attain greater heights.'

'That seems a strange idea to me,' said the snail, and crawled out of earshot under a rock.

Fatima gave up the fly, the fish and the snail, and wandered on into the forest, looking for something else to talk to. She felt that she must be able to be of use to someone. After all, she had much more knowledge than these forest-folk. A bird, she thought, for example, could be warned to store food for the winter or to nest near the warmth of a hut, so that it would not die unnecessarily. But she did not see a bird.

Instead, she came across the hut of a charcoal-burner. He was an old man, and he sat in front of his door, burning charcoal to take to the market.

Fatima, delighted at seeing another human being, the only one other than her parents whom she had met, ran up to him. She told him her experiences of that day.

'Do not worry about that, child,' said the kindly old man; 'there are things which a human being has to learn, and those things are of vital importance to his future.'

'Things to learn?' said Fatima, 'And what should I want with things to learn, pray? They would only, most probably, change my way of life and thinking.' And, like the fly, the fish and the snail, she moved away out of contact with the charcoal-burner.

Fatima, daughter of Walia, spent another thirty years like the fly, the fish and the snail before she learned anything at all. (Idries Shah, The Way of the Sufi [New York: E.P. Dutton & Co., Inc., 1970], pp. 202-204).

Bhagavad Dharma teaches vistara, expansion, the ability always to adapt and change and grow with new circumstances, the continual expansion of the mind toward the infinite."Vistara" comes from the root "vis'," "to expand." The mythological god Vis'n'u is the All-Expanded Entity; all expansion ends in Him.

The first lesson of A'nanda Ma'rga sa'dhana', Iishvara Pran'idha'na, meditation on the Supreme Entity, is a practice of vistara. When the mind constantly thinks about the Infinite, gradually it expands its dimensions until it becomes one with that Cosmic Entity and all dualisms and narrowisms dissolve. The outward expression of vistara is universal humanism, the deep realization of the oneness of humanity, of all creation. One cannot perform dharma sa'dhana' while encouraging any division in humanity.

> . . . withdraw your mind from all narrowisms . . . and march ahead. . . . whatever there is in you, before you, in the society--break [such things] off mercilessly and march ahead. Where there is triviality, there is sin, there is animality. Where there is greatness, there is virtue, there is humanity, there is Divinity. . . .
>
> The followers of Bhagavad Dharma should take the entire universe as the manifestation of Vis'n'u. . . . they are in love with Parama'tman, with Paramapurus'a.
>
> . . . that Entity in whose mind this vast Cosmos has been created. That is to say, when He created the universe, Himself comes into this universe, even a blade of grass is His manifestation. Hence, this spiritual expansionism enables [the sa'dhaka] to love each and every object, as he is in love with Vis'n'u. Nothing is hateful for him. All are the expressions of his Vis'n'u. All are objects of reverence for him. Where there is no spiritual expansion either in sa'dhana' or in dharma and where there is narrowism, where people divide others on different gods, take it that they are away from Bhagavad Dharma. Bhagavad Dharma has no scope for differentiations. . . . By following the path against Bhagavad Dharma, humanity will not prosper, but sectarianism will progress. (Supreme Expression I, pp. 218-220).

2. Rasa: flow. For Paramapurus'a there is nothing external, everything is internal. His psychic waves are our created universe. The different wavelengths of His psychic waves create all the varied entities. Similarly, in the minds of human beings, different psychic wavelengths are created because of their varied thinking. In each entity, the average of all these different wavelengths is that entity's own particular mental wavelength, his svarasa, his own flow. Because of this svarasa there is a difference between one individual and another--each his own ambitions and angle of vision.

   A hashish addict was in a foreign city of Asia, trying to make a connection yet afraid of the police. Finally he sat down on the sidewalk and made gestures as if he were flying a kite, but without the kite. Passers-by walked around him, looking at him as if he were crazy; until finally one man walked up, looked at him flying his invisible kite, and carefully stepped over the invisible kite string. Immediately the first man recognized him as another smoker of hashish and said, "Hey, do you know where I can get some hashish?" Their two svarasas were similar, and thus they understood each other.

   According to the svarasa of Paramapurus'a, Parama'tman, the flow of the whole Cosmos is decided. When the svarasa of a unit entity and the Paramarasa, the "Supreme flow," of God, are different, that unit's wish or ambition cannot be fulfilled, because before the Universal flow the individual flow cannot work.

   This is the second factor of Bhagavad Dharma, rasa.

   > When one falls in love with Parama'tman, one becomes acquainted with His nature. When one knows His nature, one becomes victorious. People will say that such-and-such a person is victorious, but really speaking, he knew the desire of Paramapurus'a and therefore he became victorious. Thus the second factor is to flow one's own mental flow into the Cosmic flow. . . . The play of Krs'n'a with [rasa] is the "liila'" of Krs'n'a. Created beings are to move according to His will, there is no other way. Education, intellect, prestige are all meaningless, all useless if they are not directed along with His flow. The duty of the wise is to love Him and to move along with His flow. [The wise person] has to say, "Paramapurus'a, I want nothing from You, I want to move

in Your flow. Let Your desire be fulfilled, I want nothing else." (Supreme Expression I, p. 221).

The goal of the Taoists is to merge their individual wills and actions in the Tao, the Way of the Universe. Ancient Taoist poets used to go up into the mountains and, sitting beside a flowing river, meditate for hours until a perfect line of verse would flow into one of the poets' mind. He would speak it aloud; and then it would seep into the consciousness of the other poet, who would meditate on it for many hours. Then he would speak a second line which flowed perfectly from the first . . . and so on, until a most perfect poem had been created through the two of them.

One day one plucked a leaf from a nearby tree, and etched the beautiful poem they had just created onto the leaf in flawless characters; gathering bark and twigs he constructed a tiny boat with the leaf as the sail--and then floated the boat, and the poetic masterpiece, down the river, toward the sea.

In A'nanda Ma'rga, the second lesson, Guru Mantra, the practice of Brahmacarya, always taking the ideation of the Supreme with every action, is the practice of rasa--trying to keep the mind ever immersed in the Cosmic flow.

3. Seva': service. Service is not business. When one thing is exchanged for another, when something is given in expectation of return, this is business, not service. But when something is given without any expectation of return, this is service.

There are two forms of service, internal and external.

a. Ba'hyika: external service. External service means serving the entire universe as God. "Guarding yourself against egoism, you must think in your mind that, taking a particular shape, Parama'tman has given you this chance to serve Him. It is to His credit that in the form of a diseased or helpless man, a beggar, He is accepting your service and making you grateful. Had He not come in this form, you would not have been blessed with this fortune." (Supreme Expression I, p. 222). "Our hands and feet are not ours, they are His, and by serving Himself with those hands and feet, He sports with Himself." (Ba'ba', Subha's'ita Sam'graha I, trans. Dr. Nagendra [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edution, 1971], p. 108).

A disciple of the guru Sai Baba used to take his master's meals to him every day. One day while he was bringing his food, a thin, mangy

black dog met him on the road and approached as if begging for food. The disciple, ignoring him, hurried off to his master. When he arrived, Sai Baba said, "Why did you come so far in such a great rush, when I already met you, hungry, on the way? You could have fed me then." But again the next day, on his way to his guru's house, the disciple met an outcaste beggar pleading for food, and did not even give him a second glance. When he arrived, the guru again chastised him, "Today also you have needlessly taken so much trouble. I was standing near you but you did not care to look at me. I myself appeared before you as the dog, as the untouchable, because in all these resides one God. I wanted to teach you His secret: that He is all-pervading, He resides in all beings. So you have to look upon all with equal vision and bear good feelings towards all. Recognize Him in all and serve Him in all." And the disciple's eyes were opened.

b. A'ntarika: internal service. "In japa [repetition of mantra] and in dhya'na [meditation], there must always be the feeling that you want to serve Him. If this be the feeling, immediately the mind is concentrated in sa'dhana'. You have to serve and not to get served. So take this feeling that you want to serve Paramapurus'a. Internal service is done through japa and dhya'na. If in japa there is the climax of service, everything will be done. Even through Na'ma Mantra [preliminary lesson of A'nanda Ma'rga sa'dhana'] a sa'dhaka can get moks'a, but even a vishes'a yogii [one practising higher sa'dhana'] cannot get it if there is no feeling for service, and sa'dhana' is done just for the sake of exhibition of one's heroism. When internal seva' is not done properly, the external also is not done properly. Therefore it is said in sa'dhana' that man will perform it for "A'tma moks'artham' jagat hita'yaca--Liberation of self and service to humanity." In "A'tma moks'artham'" there is the internal seva', and in "jagat hita'-yaca" there is the external one. Both are needed. By external seva' the mind is purified, and with the purified mind internal seva' can be done. This internal and external seva' can be done by everyone." (Supreme Expression I, p. 222).

4. Brahma: the goal of Bhagavad Dharma.

. . . the nucleus of Bhagavad Dharma is the nucleus of the Cosmos. Knowingly or unknowingly you are moving around Him. As the earth moves around the sun and the moon around the earth, so every individual moves around Him. Your sa'dhana' is the lessening of the length of your radius. . . .

> . . . As long as there is the feeling that one is a drop and not the ocean, there is separation. But the moment the drop thinks that it is the ocean, it becomes the ocean. When "I" and Paramapurus'a are different, there is aloofness. Once there is love, there is no difference. You and Paramapurus'a become one. Seva' begets love, and love, seva'. As long as this is not effected, one will have to move on like an oil-mill bull [going around and around grinding seeds, blindfolded to think he is really getting somewhere]. But when one is established in vista'ra, rasa, seva', the Bhagavad Dharma, the human dharma, then there will be cessation of movement. Paramapurus'a and you become one. Then only man will understand what is the play, the liila', of Paramapurus'a . . . (Supreme Expression I, pp. 223-224).
>
> The natural love for God is in the heart of every human being, and the man who does not have it is not a man but an animal. . . . A thief, a robber, a sinner, is a man if he has love for God in his heart. But even a so-called . . . moralist [or] intellectual not possessing love for God is not a man at all . . . A man has Bhagavad Dharma, whereas an animal does not. (Supreme Expression I, p. 217).

But a man in human frame who does not follow Bhagavad Dharma is lower than an animal even, because an animal is undeveloped and cannot possibly follow Bhagavad Dharma. Ba'ba' once said, "If I were to call such a man an animal, the monkeys would all come to me and say, 'Ba'ba', don't call that man an animal, he is worse than an animal! We are all following our animal's dharma, but he is not following his human dharma. You can call him anything you want, Ba'ba', but please don't call him an animal.' So I can't call such a man an animal - the monkeys will be angry with me!"

BHAGAVAD DHARMA FROM EARLY CHILDHOOD

> Kaoma'ra a'caret pra'jño dharma'n bha'gavata'nih
> Durlabham' ma'nus'am' jânma tadapyadhruvama'rthadam.
> From early childhood Bhagavad Dharma should be followed; Human birth is rare, but still rarer is the birth which has been made meaningful by sa'dhana'.

Human life is the rarest of all; all entities crave it. So many billions of creatures--birds, insects, plants, tiny organisms--are all waiting for the precious chance of human life. And even the devatas cherish this opportunity, because without human mind and body, without the kulakun'd'alinii in the human frame, they cannot perform sa'dhana' and cannot attain liberation. There are billions

of entities, on both sides of human life, less and more developed, waiting for their chance for a human body. Hence this human life is invaluably rare; yet still rarer is the human life which has perfected itself through sa'dhana'. Thus all people should try to be established in Bhagavad Dharma from an early age.

YUDHIS'T'HIRA AND DHARMA

Yudhis't'hira, the oldest of the Pa'n'd'ava brothers in the Maha'bha'rata, was on the long and difficult journey toward liberation, toward "heaven." Along the way, as he and his brothers and their wife Draopadii ascended the steep mountain, a little dog joined them, and followed at his heels even after all his brothers and Draopadii, one by one, became exhausted and fell by the side of the path. Yudhis't'hira walked on alone, with only the little dog as his companion. When he reached the gates of "heaven," the gate-keeper said, "There is no place for dogs in heaven, leave him here." Yudhis't'hira answered, "Then there is no place for me either. He was my loyal companion in my hour of solitude; without him I could never be happy in heaven. I have never failed to help those who sought my sanctuary or mercy--I will not now forsake my dharma merely out of desire for my personal happiness." At that moment the gates of heaven opened and the dog was suddenly transformed into the radiant god Dharma himself, the God of Righteousness! And Yudhis't'hira, passing still another test, was admitted into heaven.

"DHARMAH RAKS'ATI, RAKS'ITAH" (HE WHO PROTECTS DHARMA IS HIMSELF PROTECTED BY DHARMA)

A king wanted a good market in his capital, so he offered to buy all articles which were not sold by evening. One night the only article not sold was a statue of the goddess Alaks'mii, the Goddess of Misfortune--obviously nobody wanted to buy that! But the king was true to dharma and bought the idol and placed it in his palace. One by one, all the other images of the other gods and goddesses left his palace, led by Laks'mii, the Goddess of Good Fortune: they could not live under the same roof as the Goddess of Misfortune. Finally the god Dharma prepared to leave also, but the king said, "It was for you that I have given shelter to the goddess of misfortune, you cannot leave me!" Dharma could not deny this, so he stayed; and soon after this, all those gods who had left, even the Goddess of Fortune, quietly entered the palace from the back door, hiding their faces.

ESSENCE OF DHARMA HIDDEN IN GUHA

The essence of dharma is where? Hidden in guha. But "guha" does not mean only "cave" as some understand it to mean. It does not mean that one has to go into a cave to find dharma. "Guha" also means the "I" feeling of every individual; it is in the subtlest layer of the mind, the mahat.

DHARMA

When one goes deep into that subtlest mind, into the essence of that mind, one reaches the A'tman, the pure Consciousness. " . . . if you want to know everything . . . you won't be able to know anything. If you want to know all, know one, and that one is your own 'I'." (Ba'ba''s Grace, p. 136).

VICTORY

Ga'dha'rii, the mother of the Kaoravas, said as her sons were going into battle against Lord Krs'n'a:

Yatokrs'n'astatodharmah,
Yatodharmastatojayah.

Where there is Krs'n'a there is dharma,
Where there is dharma there is victory.

2-7 TASMA'DDHARMAH SADA'KA'RYAH.

THEREFORE DHARMA (FUNDAMENTAL CHARACTERISTIC) IS ALWAYS TO BE PRACTISED, I.E., ALL ACTIONS MUST BE GUIDED BY DHARMA.

tasma'd = therefore, "from that"--5th case ending

sada' = always

ka'ryah = to be practised

Every action should be guided by dharma, with the sole desire to become one with Paramapurus'a. The practical process for this is Guru Mantra or Madhuvidya', the second lesson of A'nanda Ma'rga sa'dhana'--taking the ideation of the Supreme with every action, so that all energies are channeled toward the Goal. The spiritual aspirant should be like the lotus: it grows with its roots in the mud, even in the filthiest drainage ditches, but its beautiful white flowers are never sullied by any impurity. Even if mud splashes on its petals, it rolls off, leaving no trace. The spiritual aspirant should live and work in the world in this way, with his mind unaffected because it is always filled with the thought of the Supreme.

Once the saint Na'rada asked the Lord who was His greatest devotee. The Lord answered giving the name of a farmer living nearby. Na'rada, thinking himself to be the Lord's greatest devotee, was very hurt. "How can this be?" he asked. "Go down and visit him and find out," answered the Lord. So Na'rada visited the farmer and asked him how often he remembered the Lord. "When I wake up in the morning I take the Lord's name, and while coming home from my fields in the evening, again I take His name and remember Him," the farmer answered. Na'rada was amazed, and returned to the Lord and said, "How can he be your greatest devotee? He only remembers you twice every day." "I will answer you later," said the Lord, "but now I need some work done. Please take this cup full of oil around the world, immediately, and hurry back to me--but be careful not to spill any of it." Na'rada, eager to do the Lord's work, rushed off, his mind concentrated on holding the cup carefully so he would not spill a single drop. Soon he returned, with the cup still full to the brim. The Lord asked, "And how many times did you remember me while you were racing around the world?" Na'rada stood in shocked silence. "Lord, I forgot you, I was so intent on not spilling the cup." "Now you see why that farmer is my greatest devotee. So engrossed in worldly work is he, yet he never forgets to take my name twice every day."

2-8 VIS'AYE PURUS'A'VABHA'SAH JIIVA'TMA'.

THE REFLECTION OF CONSCIOUSNESS IN THE UNIT OBJECT IS KNOWN AS "JIIVA'TMA'," THE UNIT SOUL.

vis'aye = in the object--7th case ending

Purus'a = Consciousness

avabha'sah = reflection

jiiva'tma' = unit soul

The reflection of Cosmic Consciousness in the individual unit entity is jiiva'tma'. This reflection is falling on each and every entity's reflecting plate, both animate and inanimate, whether mind is developed or not. Every entity reflects that Consciousness according to its capacity: the more developed it is, the more subtle the mind, the clearer the reflection of that soul, and the stronger the attraction to the Supreme Soul. Parama'tman is like a magnet: It attracts every unit equally, but if the "metal" is full of impurities, it won't feel the attraction as strongly.

Jiiva'tman is sometimes called "anucaetanya," "a little bit (anu) of that Supreme Consciousness (Caetanya)." The Supreme Consciousness which is reflecting is called "Pratyaga'tma"("pratyak" = that which is being reflected).

The Supreme Consciousness, Parama'tman, is one, but it appears to be many because of its reflection on so many unit reflecting plates. By the reflections of the moon in several buckets of water, it appears that there are many moons, but actually there is only one--only its reflection is many. This is the explanation behind the basic monism (idea of the oneness of God) of A'nanda Ma'rga philosophy--how from one singular Entity many have been created.

When the reflecting plate is dissolved, when the mind is suspended, then there is no longer any difference between the unit soul, the jiiva'tma', and the Cosmic Soul, the Parama'tman. In the Upanis'ads it is said that when a man named Narendra sits on a throne, he is known as a king, but when he leaves the throne and takes up a club, he is called a gymnast. But when both the throne and the club are taken away, how can one distinguish the gymnast Narendra from the king Narendra? Similarly, when the attributes of the unit soul are taken away by the destruction of the unit mind, how can one distinguish between jiiva'tma' and Parama'tman?

The mind is like the ocean, reflecting the image of the moon, the a'tman. It is possible to see the reflection of the moon in the water only when the waters are calm, not when the waves are turbulent; similarly, when the mind is completely calm and still, when all the agitated waves of thought and desire cease, only then is the pure Soul revealed.

> The "I know that I am" that exists behind the sense of ego is what we call the "purus'a" or "a'tman," and . . . the sense of "I am"--what we call "buddhi-tattva" or "mahattattva," which is the object of purus'a --is the trick played on Purus'a by Prakrti. So long as "I" exists in conjunction with the sense of ego or the [mahattattva], events like "I see," "I hear," etc., take place. As the consequence of these actions the discriminative world also exists. But where "I"'s sense of ego does not exist, how can action or object have the chance to exist? In other words, the heterogeneous world exists so long as the avidya'-created sense of ego exists. So when the influence of Prakrti passes away, the objective buddhitattva also loses its independent existence. Then it merges into the a'tman. (Ba'ba', Subha's'ita Sam'graha III, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1975], p. 20).

Thus the jiiva'tma' exists as a witness to all actions of the unit, but is unaffected by them. It is as if there are two birds perched in a tree. One is hopping from branch to branch in pursuit of fruits. When it tastes the sweet fruits of the tree it is happy; when it tastes sour fruits it is sad. The other bird is on the top-most branch, still, serene, and peaceful, merely watching the bird hopping about below. Finally the bird below aspires to achieve the peace and joy which never changes, and so it turns its gaze upward and sees the bird above, in a state of perfect joy. At that very instant, the bird on the lower branch vanishes; it merges in the calmly-witnessing bird above--and there is only one bird left in the tree.

The a'tman is like a light burning in a room. A saint is seated in one corner, reading his sacred scriptures by the light; and in the other corner a criminal is forging checks by that same light. But the light shines on both equally, lets both do the work, but is unaffected by their actions. "In reality, there is nothing like sin or virtue, a good or bad tendency in the a'tman. The a'tman is complimented as pious, great or evil because of its associated mental tendency." (Ba'ba').

> Are a'tman and Parama'tman two independent entities? No, it is not so. Jiiva'tman as long as it is bound up by its sam'ska'ras, moves about in the universal waves, being subject to the changes of birth and death. It does not attain the Supreme bliss of its original form. But it becomes Parama'tman the moment it eliminates all its sam'ska'ras through sa'dhana' by the efforts of the in-dwelling unit mind. (Subha's'ita Sam'graha I, p. 85).

2-9 A'TMANI SATTA'SAM'STHITIH.

EVERY ENTITY EXISTS IN AND OF A'TMAN, I.E., THE EXISTENCE OF AN OBJECT DEPENDS ON THE A'TMAN.

A'tmani = in A'tman

satta' = entity

sam'sthitih = exists with

The existence of every entity in this Universe depends on the reflected Consciousness, which is the ultimate shelter of all. It is the base of all the layers of mind: the feeling of "I am" (mahat), "I am doing" (aham), and done "I" (citta). The citta takes the shape of external vibrations, but these could not be perceived without the existence of the aham; thus citta depends on aham, it cannot function independently. But aham can only perceive and do work because of the existence of the "I" feeling, the sense of existence; it cannot function without it. But the "I am" feeling cannot exist without the sense of "I know that I exist," the reflected Consciousness. Thus because of the a'tman, the mahat can function; because of the mahat, aham can function; because of aham, citta can function and perceive the external world. Thus everything depends on the witness-ship of the a'tman. Nothing is beyond its jurisdiction. If a tree falls in the wilderness, will it make a sound even though no one is there to hear it? The ultimate witness, the Parama'tman, is witnessing everything eternally; it will be aware of the fall, even if no human being is present.

Thus all the microcosms can work, see, taste, smell, etc., only because of the omnipresence of the A'tman. The Supreme Consciousness is the base of everything in the universe; nothing is outside It.

Once Ba'ba' demonstrated on a sa'dhaka. He asked him to examine the audience carefully and to estimate roughly the number of individuals present. The sa'dhaka answered that there were about 250 people there; and he said that as he surveyed all these various individuals, his mind registered different feelings and its equipoise was disturbed. Then Ba'ba' had him close his eyes, and He touched him. Then He asked him what he was perceiving now. The sa'dhaka answered, "Unity." He saw nothing but oneness--the Cosmic Consciousness underlying all.

> Once Lord Krs'n'a said to Arjuna, "You speak of Me as an incarnation of God. Let Me show you something. Come with Me." Arjuna followed Lord Krs'n'a a short distance, when Lord Krs'n'a asked him, "What do you see there?" Arjuna replied, "A big tree with blackberries hanging in bunches." Lord Krs'n'a said, "Those are not blackberries. Go nearer and look at them." Arjuna went nearer and saw that they were Krs'n'as hanging in bunches. "Do you see now," said Lord Krs'n'a, "how many Krs'n'as like Me have grown there?" (Tales and Parables of Sri Ramakrishna [Madras: Sri Ramakrishna Math, 1947], p. 181).

2-10 OTAH PROTAH YOGA'BHYA'M' SAM'YUKTAH PURUS'OTTAMAH.

THE COSMIC NUCLEUS, PURUS'OTTAMA, IS CONNECTED WITH EACH ENTITY INDIVIDUALLY, AND WITH ALL COLLECTIVELY.

otah = individual

protah = collective

yoga'bhya'm' = union, dual

sam'yuktah = connected

Purus'ottamah = Cosmic Nucleus

How is Purus'ottama related to the universe? He is connected in two ways: first, in a purely personal, individual relation by which each and every expressed unit entity--every human, animal, insect, every atom--is individually linked. This is called "ota-yoga," by which He takes care of every creature like a loving Father. Secondly, He is related in a collective way as well, controlling all entities combinedly: this is called "prota-yoga."

> As Macrocosmic Nucleus He is associated with the whole universe as Witnessing Entity and this association is known as "prota." He is also in the closest proximity to microcosms as the microcosmic witnessing entity. This is His ota bha'va. In this way Purus'ottama is hidden in each and every microcosm in ota and prota association. (Ba'ba', Subha's'ita Sam'graha V [Bengali], informal translation [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1977], pp. 79-80).

> The Purus'ottama is permeating the whole creation as the Nucleus--He has covered up everything. If He had been the Nucleus alone and not pervasively associated in ota- and prota-yoga, then His witness-ship would have become impossible, His controllership would have become ineffective. If the Cosmic Witness had been a witnessing entity alone, then there could be no absorption of the microcosm in Him, and the forward movement of the microcosm would stop. That is why it would be improper to depict Purus'ottama as a mere witnessing entity. He is the singular source of all inspirations. So He maintains pervasive association with all the microcosms. (Ba'ba', Subha's'ita Sam'graha VI [Bengali], informal translation [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 1971]).

In saincara His prota-yoga, or yoga of pervasive association, is operating; but in pratisaincara He is linked with His creation by both prota-yoga and ota-yoga. Only the devotee can truly feel this link, his intimate link of love with the Lord.

> Tvameva mata'ca pita' tvameva
> Tvameva bandhushca sakha' tvameva
> Tvameva vidya' dravinam' tvameva
> Tvameva sarvam' mama devadeva.
>
> You are my father, my mother you are
> You are my relative, my friend you are
> You are my knowledge, my wealth you are
> You are everything, my Lord of Lords.

A'nanda Ma'rga philosophy and practices are based on this idea: that God is within us, is our nearest entity. (Lord Christ said, "The Kingdom of God is within you.") Every entity has to have an a'tman to exist at all (2-9); thus every entity is a reflection of that Supreme Entity, Parama'tman. God is not something separate and apart from us. "He is not in the sky, He is everywhere. He is with you. If you are here and He is in the sky, then you are alone here and He is also alone there. No, no, no, no." (Ba'ba''s Grace, p. 136). Our link with the Supreme is the a'tman, the rays from the Supreme Sun that our minds reflect. The moment we dissolve this reflecting plate of mind, which is dominated by the three gun'as of Prakrti, only the radiant Sun exists.

There are three types of devotees. The first type says, "God belongs to everyone so therefore He must belong to me also." The second type says, "God belongs to me, so He must belong to everyone else also." The third and best type says, "God belongs to me and to me alone. He is my personal property." This is the vivid feeling of ota-yoga, the association with the Supreme.

The Gopiis, the cowherdesses of Vrnda'vana, also felt this when they used to dance and frolic with Lord Krs'n'a. He would lean against a tree and play His Divine flute, and each Gopii would begin to dance, each one feeling that she alone was dancing with the Lord, that He was her very own partner. Lord Krs'n'a multiplied Himself into many forms, to dance the dance of love (the rasa-liila') with each of the cowherdesses.

Once there was a little boy whose widowed mother was very poor. When it was time to send him to school, she could not afford to send a companion with him through the woods to the school, but the little boy was afraid to go alone. So the mother told him, "Just call with your whole heart to your playfellow, Gopa'la (meaning Lord Krs'n'a as a boy), He will surely come to accompany you." Every day when the little boy became fearful, he just called for Gopa'la, and Lord Krs'n'a appeared as a beautiful cowherd lad, to run and play through the woods with His friend. One day the teacher had a party and asked all the children to bring something to eat from home. The little boy was too poor to bring anything, and walked sadly through the woods. When Gopa'la saw his sadness, He said, "Don't worry! Here, take this pot of curds to your party." And the little boy hurried happily toward the

GOPA'LA AND THE LITTLE BOY

school. It was such a small pot, everyone laughed at him and mocked his poverty, including the teacher. But when he went to pour it into the big pot, he kept pouring and pouring, and still curds flowed from the little dish, until the huge pot was full! The teacher was astonished. "Where did you get this?" he cried. "My friend Gopa'la gave it to me," the child answered, and described his wonderful playmate. The teacher, recognizing the description as Lord Krs'n'a, begged to be taken to see Him. So when the boy walked home that night, the teacher accompanied him. But when the Lord appeared to the pure-minded child, the teacher could not see Him at all--his faith and purity were not so great as that of the little boy.

He is always with us, closer than we can imagine--we only have to develop the purity of heart to see Him.

2-11 MA'NASA'TIITE ANAVASTHA'YA'M' JAGADBIIJAM.

THE SEED OF THE UNIVERSE LIES BEYOND THE MIND, IN A STATE THE MIND CANNOT COMPREHEND.

ma'nasa'tiite = beyond mind: ma'nasa (mind) + atiite (beyond)

anavastha'ya'm' = in state of non-existence--7th case ending: an (not) + avastha' (state of being, existence)

jagat = universe

biijam = seed

We can try to analyze the cause of the universe; we can go backwards logically from human life to lower-evolved life to the fundamental factors out of which life arose. By sa'dhana' we can try to experience the layers of mind from which these five fundamental factors evolved--citta, Aham, and Mahat. But at the stage of Mahat, our individual personality dissolves; our mahat merges in the Cosmic Mahat and we can no longer retain our individual existence. If we go still further back, to pure Consciousness, our mind completely dissolves and there is no question of "understanding" or "explaining" at all. That stage is completely beyond the scope of mind (see 1-23), of the mind's logic and reasoning. Thus it is impossible to use our minds to understand the origin of the universe, since this universe issued from a state which lies beyond our minds, a state before Cosmic Mind was even created--much less unit mind! Man can never know the mystery of the cause of creation with his mind. Only Ta'raka Brahma, who exists at the same time both within and without the creation, both within the scope of mind and outside of it, can give a theory of creation; only He can know the cause of this universe.

Once several friends were walking and saw a place enclosed by a very high wall. They were all eager to know what was inside. One of them climbed to the top of the wall. What he saw made him speechless with wonder. He cried, "Ah! Ah!" and dropped inside the wall. He could not give any information about what he saw. The others too climbed the wall, uttered the same cry, "Ah! Ah!" and jumped in. Now who could tell what was inside? (Story told by Shrii Ra'makrs'n'a)

The origin of the universe, the original state, cannot be talked about. Even he who knows cannot talk about it. "It is beyond the capability of mind to determine the cause-and-effect relationship of such an effect which is beyond the periphery of Macrocosmic Mind. Hence it is irrelevant to ask when and how the creation started." (Ba'ba').

2-12 SAGUN'A'T SRS'T'IRUTPATTIH.

THE CREATION ORIGINATES FROM SAGUN'A BRAHMA (QUALIFIED CONSCIOUSNESS).

sagun'a't = from Qualified Consciousness--5th case ending

srs't'i = creation

utpattih = origin, birth

In the Upanis'ads, the creation has been compared to a huge banian-tree, upside down. The roots of the tree stretch up into the sky, and its branches, leaves and fruits are hanging upside down. The roots of the tree of creation are imbedded in the invisible sky--the Consciousness always beyond our sight--but its branches, leaves and fruits are visible.

The universe is created from Sagun'a, not Nirgun'a Brahma. The pure Consciousness needs the help of the three gun'as of Prakrti for creation, and they function within Sagun'a, not Nirgun'a, Brahma. For creation to be expressed, there must be a resultant of the clash between these gun'as (see 4-4). Sagun'a Brahma is not under bondage, He is gun'adhiisha, the controller of the gun'as; but He cannot go outside of them, or withdraw them. Actually Sagun'a and Nirgun'a Brahma are not two different entities; if this were true then God could not be considered singular and this would not be a monistic theory. Rather they are different states of a Singular Entity. Sagun'a Brahma is like a frozen iceberg in the ocean of Nirgun'a Brahma.

Will the creation end someday? Will it stop issuing forth from Sagun'a Brahma? Or will maha'pralaya, the "great destruction," occur--the merger of all entities into the Supreme? No. Since creation issues from Sagun'a Brahma and He is infinite, it will never end. The gun'as are part of Sagun'a Brahma and they are always operating, they can never be withdrawn. Although the universe itself, that is, where all three gun'as are expressed, is finite, it will go on infinitely*

*This is Cosmic citta or Brahma'nda. The term "Cosmic Mind" or "Universe" includes Cosmic Mahat and Aham, which are not finite. Sagun'a Brahma comprises Parama'tman, Macrocosm and microcosms. Parama'tman comprises Purus'ottama (Macrocosmic Nucleus) and the ota- and prota-yogas of Purus'ottama.

2-13 PURUS'ADEHE JAGADA'BHA'SAH.

THE UNIVERSE IS A REFLECTION IN THE BODY OF PURUS'A.

Purus'a = Consciousness

dehe = in the body, literally, a "structure which undergoes no growth or decay"--7th case ending

jagat = universe

a'bha'sah = reflection

When part of the "body" of Purus'a undergoes a change due to the localized influence of Prakrti, then that Consciousness is transformed into objectivity and the universe is expressed. Everything in the universe is a reflection in that Purus'a; nothing is outside Him. The goal of yoga is to experience at all times the reality of that Consciousness behind the semblance of this manifested world.

Modern physics is approaching closer and closer to the yogic truth. Sir Arthur Eddington, a contemporary physicist, wrote, "The frank realization that physical science is concerned with a world of shadows is one of the most significant advances. In the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the physicist leaves it. Then comes the alchemist Mind who transmutes the symbols. . . . To put the conclusion crudely, the stuff of the world is mind stuff." (The Nature of the Physical World [New York: The Macmillan Company, 1928]).

"The phenomena of nature are no longer governed by a causal law--or at least if they are so governed, the causes lie beyond the series of phenomena as known to us. If, then, we wish to picture the happenings of nature as still governed by causal laws, we must suppose that there is a substratum lying beyond the phenomena and so also beyond our access, in which happenings in the phenomenal world are somehow determined." (Dirac).

"When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particular picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous steam of life . . . in the deeper reality beyond space and time we may all be members of one body." (Sir Arthur Eddington).

Once a disciple asked his guru, Swami Ra'makrs'n'a, how to realize God. Ra'makrs'n'a answered, "When this filthy ditch-water and the water of the sacred Ganges River appear the same to you, then you will realize God."

2-14 BRAHMA SATYAM' JAGADAPI SATYAMA'PEKS'IKAM.

BRAHMA IS ABSOLUTE TRUTH AND THE UNIVERSE IS ALSO TRUTH, BUT RELATIVE.

satyam' = truth, that which undergoes no change

jagat = universe: from gam (to go, to move)

api = also

a'peks'ikam = relative

Brahma is immutable ("sat" = "unchanging") and infinite; It is the ultimate truth. Jagat, this universe, is constantly undergoing change. The word "jagat" itself comes from the root "gam" meaning "to go, to move." Jagat is the result of changes of Brahma due to the influence of Prakrti, which bring the Transcendental Entity into the realm of relativity, under the three bondages of time, place and person. This pure Consciousness is present in the world, since the world is nothing but His thought projection; but when, due to the bondage of Prakrti, the pure Consciousness of infinite wavelength takes on a vibration (see 4-4), changes of time, place and person take place in the vibrational flow. Different entities are in different "positions," so to speak, in this vibrational flow, so they perceive things as "past," "future," "near," "far," "you" or "me." Actually all these distinctions do not really exist, for all is in essence the one Unified Consciousness; but in the relative world there exists this gap of time, place and person between any two entities, between observer and observed. The unit entity is involved with these three factors, so this changeable world appears as truth to the changeable unit: "One relative entity appears to be a spiritual truth to another relative entity, and so the changeable world appears to be a truth to the changeable living unit." (Ba'ba', A'nanda Su'tram, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 1967], p. 27).

This su'tra clarifies an important philosophical question: whether this world is "reality" or "illusion." There are two very different views on the subject, that of the materialists and that of the idealists.

MATERIALIST

The materialists' view is "Brahma mithya, jagat satya": "God is false and this world alone is real." They believe that matter alone is true and infinite, the creator of consciousness. The universe runs like a machine, and there is no supreme controller. God is a myth, or an "opiate" merely to delude people. Marxist communism holds this belief.

IDEALIST

The idealists, on the other hand, believe that God alone is real, and this world is merely an illusion. The most famous proponent of this theory in India was Sham'kara'-ca'rya, a great philosopher of the eighth century, who taught "Brahma satyam', jagat mithya": "God is truth, this world is false." He believed that due to adhya'sa, false perception, we see this illusory world as real, like seeing a snake instead of a rope. Idea is truth, nothing else; so he taught his followers to deny the world and seek God only. Many of the miseries of the present-day Indian population stem from this philosophy of hatred and avoidance of the world. As a result, India's material, socio-economic, and technological potential was never properly developed.

A'NANDA MA'RGA

According to A'nanda Ma'rga, we are living in this transitory world; if we deny its existence, we must deny our own existence as false! Ba'ba' once said that those philosophers who preach that everything is illusion are therefore themselves an illusion--and why should we listen to someone who is an illusion?

Once there was a pandita, an intellectual scholar, who taught that everything is mithya, illusion. When any of the villagers would come to him with their problems, he would merely shrug and say, "Don't worry, don't worry, it is all an illusion." Finally the villagers became so frustrated with him that one day they threw him down a well to teach him a lesson. It was very cold water, and he cried loudly for help. "Get me out of here!" he yelled. The villagers smiled and called back, "Don't worry, it's only an illusion." "Oh, don't be foolish, get me out of here--I promise I will never say that everything is an illusion again, just GET ME OUT!" The villagers pulled him up with a rope, but as soon as he was safe, he started saying, "You see, everything is really an illusion, isn't it?" "Remember what you promised when you were in the well?" they cried. "Ah, yes, my being here is an illusion, my being in the well was an illusion and my saying that I would never say that again was also an illusion!" The villagers were furious and threw him right back into the well. This time, half frozen, he begged, "Please, I have really learned my lesson this time. I swear I will never say that everything is an illusion again. Please save me!" They pulled him out, and from that day he never spoke of illusion again.

According to tantra (the spiritual science on which A'nanda Ma'rga is based), we need not renounce this "false" world and retire to mountain caves to find the reality of God. This vibrational world is always changing; it may not be absolute, but it certainly exists. It is a "relative reality" and we cannot deny or reject it. The

essence of tantra is a joyous affirmation of experience. Tantra proclaims, "There is nothing whatever that is not divine," and that "to know all as illusion is ignorance, to know all as God is knowledge." (Svaccha'nda Tantra and Tripura'rahasya). The ta'ntrika does not bemoan the transitoriness of the world; to him, change itself reveals the Supreme Consciousness that underlies all the changing forms. Instead of proclaiming like the traditional Indian philosopher, "Neti, neti," "God is not this, God is not that," the ta'ntrika affirms joyously, "All is He, I am He." This universe is not an illusion, it is the arena for spiritual effort; perceived and used properly, it can reveal, and not veil, God. Thus a social consciousness and a social theory arises naturally out of this philosophy. We must work in this "relative reality," we must seek to develop it and elevate all the beings in it. Only in this way can we attain the absolute truth. "A'tma moks'a'rtham' jagat hita'yaca"--"Salvation for self and service to humanity."

2-15 PURUS'AH AKARTA' PHALASA'KS'IIBHU'TAH BHA'VAKENDRASTHITAH GUN'AYANTRAKASHCA.

CONSCIOUSNESS IS NOT THE DOER BUT IS THE WITNESSING ENTITY OF ACTIONS AND REACTIONS; LOCATED AT THE NUCLEUS OF SAGUN'A BRAHMA, IT IS THE CONTROLLER OF THE GUN'AS.

akarta' = non-doer

phala = fruit

sa'ks'ii = witness

bhu'tah = entity

bha'va = existence, Sagun'a Brahma

kendra = nucleus

sthitah = location, situation, state

yantraka = controller

ca = and

gun'ayantrakashca = and controller of the gun'as

Purus'a does not do anything by Himself; He performs no action. Thus He is akarta' (non-doer), merely the witness of all actions. He remains in the nucleus (bha'vakendrasthitah) and there controls the triangle of forces (gun'ayantrakashca). "Yantra" literally means "machine" ("yam" means "to control the production"). According to tantra, everything in this universe is a kind of yantra, a "machine" designed with a particular vibrational shape in order to create a particular effect, to do some work. The gun'ayantra is the triangular shape of the three gun'as to control the production of the universe. But Purus'a is gun'ayantraka, the Controller of the gun'as. He does not directly control the creation, but He controls the gun'as who are controlling the creation. He is like a landowner who himself does no work, but controls his labourers and instructs them to harvest his crop. The townspeople say, "Mr. So-and-so has harvested his crop," but actually he himself has performed no action. And since He has performed no action, He neither enjoys nor suffers the fruits, the reactions of those actions. He is merely the witness of those reactions (phalasa'k'siibhutah). The unit consciousness, jiiva'tma', which is the reflection of Purus'a in the unit entity, is also not the doer of actions, it is merely the witnessing entity. It is above the gun'as and not connected with the actions or their consequences; but in its absence, no action can be performed, since it is the base of all existence (see 2-9).

"Pure shete yah sah Purus'a" - "Purus'a is that which merely lies and witnesses."

(It should not be thought that "witnessing" is itself an action. The Supreme Consciousness is not "watching" anything outside Himself; there is no subject-object distinction here. Nothing is outside Him, everything is within. Thus witness-ship means His perpetual awareness of everything that is happening everywhere in the universe, within Himself.)

"It appears that jiiva'tma' is undergoing the consequences (of actions), bent down under the burden of grief . . . But in fact consciousness is not the doer, he is simply a witnessing entity. Still it appears that he is entangled in the bondage of karma.*" (Subha's'ita Sam'graha V).

Once a sa'dhaka went to the cremation ground for meditation. Suddenly a loud sound disturbed his meditation, and he became very afraid. He opened his eyes, and saw that the noise was only the sound of dried leaves, rustling in the wind. He closed his eyes again and continued his meditation. Later when he went to see Ba'ba', Ba'ba' smiled at him and said, "Where you hear the sound of rustling leaves, there also am I."

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*Literally, "action"; the force that creates sam'ska'ras (potential mental reactions - see 2-18, 2-19 and 3-4).

2-16 AKARTRII VIS'AYASAM'YUKTA' BUDDHIH MAHADVA'.

BUDDHITATTVA OR MAHATTATTVA ITSELF IS NOT THE DOER BUT REMAINS ASSOCIATED WITH OBJECTS.

akartrii = non-doer

vis'aya = object

sam'yukta' = associated with, joined to

buddhih mahadva' = buddhi or mahat (these two words are synonymous)

Purus'a and His reflection in the unit mind, jiiva'tma', have nothing to do with the function of mind, nothing to do with mundane activities or manifestations. Purus'a has no connection with vis'aya, the objective world, in any way. He herely controls the gun'as, and the gun'as control the creation (2-15).

The mahat or buddhi (from the verb "budh," "to have proper knowledge") also is not directly involved in action. It is dominated by sattvagun'a, the sentient principle of Prakrti, while it is the mutative principle, rajogun'a, which is responsible for action. Hence the performance of action is not possible for the mahat.

Yet mahat is connected with objectivity through its connection with the aham'tattva portion of mind, which is dominated by rajogun'a and which performs the actions. The function of aham, "I am doing, I am seeing," etc., is based on the "I am" feeling, the function of mahat. Without mahat, aham cannot function. Thus mahat is associated with the feelings "I am doing," "I am seeing," and cannot remain unaffected when the objective portion of mind enjoys the external world.

> Buddhitattva comes into being as a result of the influence of sentient Prakrti . . . Since buddhitattva pervades every bit of the body, one feels the presence of "I" in every part of his body. . . .
> . . . This "I" gives the idea or the knowledge of existence. It does not give any idea of performing an action. . . . [Aham'tattva] is a cruder manifestation of buddhitattva. It is aham'tattva (ego) which works and it is this only which experiences the result of action. Buddhitattva, which is a distinctly separate entity from aham'tattva and is merely pure feeling of "I," does not perform any action and hence should not experience the result of actions. On serious reflection, however, no action appears possible without the feeling "I" or the knowledge of existence being there . . . It is the feeling of "I" and the knowledge of existence which inspires aham'tattva to work. . . . The feeling of "I" is therefore related to the performance of action . . . (A'nanda Ma'rga: Elementary Philosophy, pp. 78-84).

2-17 AHAM' KARTA' PRATYAKS'APHALABHOKTA'.

AHAM IS THE DOER, AND DIRECTLY ENJOYS AND SUFFERS THE RESULTS OF ACTION.

karta' = doer

pratyaks'a = direct

phala = result, fruit

bhokta' = enjoyer

Aham'tattva is the cruder expression of mahattattva under the influence of mutative Prakrti. It is the controller of the five sense organs and the five motor organs; it receives sensations from the external world and reacts to them by activating the motor organs. It is responsible for the psychic functions of perception, volition, analysis, memory, learning, etc. In victory aham'tattva feels "I am victorious," and in defeat it feels dejection. This aham leads man to action, and so it experiences the reactions to the action--jiiva'tma' and mahat do not. The doer of action must be the enjoyer of the consequences as well; so aham enjoys pleasure and suffers pain.

The aham is the arena of the as't'apa'sha (eight bondages) -

1. bhaya (fear)
2. ghrn'a' (hatred)
3. lajja' (shyness)
4. sham'ka (doubt)
5. kula (pride of heritage)
6. shiila (pride of culture)
7. ma'na (vanity)
8. yugupsa' (backbiting)

- and s'adripu (six enemies) -

1. ka'ma (lust)
2. krodha (rage)
3. lobha (greed)
4. moha (attachment to objects)
5. mada (pride)
6. ma'tsarya (envy)

Yet the aham also liberates the unit entity from these fetters since it is the portion of mind which aspires for salvation and performs sa'dhana' to attain it.

2-18 KARMAPHALAM' CITTAM.

CITTA TAKES THE FORM OF THE RESULTS OF ACTIONS.

karma = action

phalam' = fruit, result of action

The citta, or "ectoplasmic stuff," is psycho-physical, composed of mental vibrations as well as the five fundamental factors. It is the crudest, objective portion of the mind. It takes the form of vibrations from the external world and transmits their sensations (tanma'tras, see 2-22) to the aham which perceives them. Aham cannot come directly in contact with the external world; it needs the medium of the citta. In the dream state the aham "sees" objects and events even when there is no real external object, because the citta has taken the form of these imagined objects; the aham feels that it is experiencing reality. Even sometimes in the wakeful state, as in hallucination, the aham is not in touch with external reality, but rather with the reality the citta presents it with. Also when the aham experiences the reaction to a previous action, the citta takes the form of that reaction and the aham experiences the vibrations of the citta.

Thus the citta is the objective form of the fruit of action which the aham desires or enjoys. Since it is constantly assuming the form of objects perceived and reactions to action, it is continuously distorted. Elevated thinking brings about subtle transformations in the citta and leads a person toward Consciousness; while crude thinking will vibrate the citta with crude waves and ultimately lead to degradation.

2-19 VIKRTACITTASYA PU'RVA'VASTHA' PRA'PTIRPHALABHOGAH.

THE ATTAINMENT OF THE PREVIOUS STATE OF THE ALTERED CITTA IS THE ENJOYMENT OR ENDURING OF THE RESULTS OF ACTIONS.

vikrta = altered, transformed, changed

cittasya = of citta--6th case ending

pu'rva = previous (adj.)

avastha' = state

pra'pti = achievement, attainment

phala = fruit, result

bhogah = enjoyment

The mind's balanced state is perpetually disturbed by the slightest wave of sensation or action. When receiving a sensation from the external world, or taking the shape of the desire of the aham'tattva, the citta loses its previous state of equilibrium. The process of the citta regaining this original equiposed state by undergoing the reaction to action is called "pra'ptirphalabhoga" or karmaphalabhoga," "attainment of the fruit of action." It can be compared to fingers pressing dents in a rubber ball, thus distorting its original round shape. The energy used to press those dents creates a potential reaction of equal energy, as the rubber ball wants to regain its original shape again. When the finger pressure is removed, the dents "push up" and the ball becomes round--pra'ptirphalabhoga.

Thus although the aham performed the action (for instance, it desired an object or sensed a stimulus), the reaction takes place in the citta ("Karmaphalam' cittam," 2-18). This reaction gives the aham pleasure or pain, depending upon whether its vibration is harmonious to the mind or not; and the intensity of the reaction is determined by the original action (see 3-4). But the mind ultimately wants to remain in a state where there is no pleasure and pain; and so after the reaction is expressed in the citta, it becomes calm again.

Normally the mind is constantly assailed with action and sensation, so that its equilibrium is constantly being lost in a commotion of desires and pleasure and pain. The mind becomes like a restless monkey, racing about from one object of sense pleasure to another, drunk with the wine of desire, stung by the scorpion of jealousy.

"Man desires composure and, as he does not know the means to achieve it, he runs after pleasure . . . When the subconscious mind, being guided by instinct, does not assail the causal mind [see 3-1,2] and does not compel the conscious mind to run after crude physicality, that balanced state of mind is known as composure, and its external ex-

pression is known as 'para' sha'nti' (great peace)." (Ba'ba').

The aim of the sa'dhaka is to prolong this state of balanced composure. By the practice of Yama-Niyama*, especially Brahmacarya, taking the ideation of the Supreme in all actions (Guru Mantra), the distortion of the citta by the ego is minimized, and the sa'dhaka's peaceful inner state is expressed outside in his calm features.

*Moral code.

2-20 NA SVARGO NA RASA'TALAH.

THERE IS NO HEAVEN, NO HELL.

na = no

svargo = heaven

rasa'talah = hell, literally, "below the ground"

Many traditional religious systems have taught that those who follow the religious dogmas and lead a "good" life will enjoy a paradise of eternal pleasure after death; while those who break the religious commandments will suffer endless torture in a realm of unbearable agony. This idea of hell and heaven was created by the priests to create fear and allurement in the minds of the people of those days, to induce them to obey the scriptures out of hope for heaven and fear of hell. In reality, heaven and hell exist within our own minds; when we undergo a painful reaction for a bad action, we suffer hell on earth, and when we experience pleasure for a good action, we enjoy "heaven." Indeed, Christ himself taught that "as you sow so shall ye reap," and the ideas of karma and rebirth after death were commonly accepted in those days. But several hundred years after his death, in 553 A.D., a council of church fathers met in Constantinople and decided that the church should no longer teach the idea of reincarnation, since the prospect of future lives led people to think that they need not try to become perfect or follow the church's teachings in this life, since they had so many chances to improve in the future. Rather, the people should be taught that they had only one chance, and then they would surely obey the scriptures and make a serious effort to attain heaven. From that time on, the ideas of heaven and hell became church dogma.

What is heaven and hell? A group of starving people sat together at a great feast. All their arms were bound with long sticks, so that they could not bend them and reach their hands to their mouths. Some of them, trying desperately to feed themselves, were unable to do so; they became more and more frustrated and more and more desperately hungry. But others soon realized that they would never be able to feed themselves, and instead reached out their straight arms to place food in the mouths of others. Those who tried furiously to feed themselves and failed were in hell; those who fed others and were, in turn, fed by them, were in heaven.

HEAVEN AND HELL

2-21 BHU'MA'CITTE SAIṆCARADHA'RA'YA'M' JAD'A'BHA'SAH.

MATTER IS A SEMBLANCE IN THE COSMIC CITTA, IN THE FLOW OF SAIṆCARA.

Bhu'ma' = Macrocosmic

dha'ra'ya'm' = in the flow--7th case ending

jad'a = matter

abha'sah = appearance, reflection, semblance

In the process of saiṇcara under the influence of the static principle of Prakrti, the Cosmic citta is crudified and as a result the five fundamental factors, the "matter" of the universe, are evolved. The many material expressions of this creation are nothing but the different vibrational waves in the Cosmic citta.

For centuries Western scientists have believed that the universe was composed of solid matter, that electrons and protons were like tiny billiard balls spinning around within the atom. The universe was thought to be a great machine, a giant clock with its material parts ticking away. Everything could be determined, it was thought, by purely mechanical laws of motion, like Newton's laws of gravity and inertia. But in this century these materialistic concepts have dissolved and scientists are learning that matter is nothing but a pattern of waves in endless motion. First they came to understand that matter is "bottled-up energy": in Einstein's famous formula, $E = mc^2$, he proved that the mass of matter multiplied by the square of the speed of light (c) is equal to energy. The discovery that matter could be converted to pure energy produced the atomic and hydrogen bombs.

According to yoga, matter is not merely bottled-up energy, it is bottled-up consciousness. Ba'ba' often calls the universe a "macropsychic conation," a thought of the Cosmic Mind. More and more scientists are coming to this understanding. The teachings of modern physicists are beginning to sound more and more like those of saints and spiritualists throughout the ages.

"The stuff of the world is mind stuff." (Sir Arthur Eddington, The Nature of the Physical World).

"The material world constitutes the whole world of appearance, but not the whole world of reality; we may think of it as forming only a cross-section of the world of reality." (Sir James Jeans, Man and Spirit).

"In this progress towards truth, let us notice that each step is from particles to waves, or from material to mental; the final picture consists wholly of waves, and its ingredients are wholly mental constructs. It seems more and more likely that reality is better described as mental rather than material." (Sir James Jeans).

"The stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine." (Sir James Jeans, The Mysterious Universe [New York: The Macmillan Company, 1930]).

2-22 BHU'TALAKS'AN'A'TMAKAM' BHU'TABA'HITAM' BHU'TASAUṄGHARS'ASPANDANAM' TANMA'TRAM.

TANMA'TRA (MINUTEST FRACTION), CREATED BY THE VIBRATION FROM THE CLASH WITHIN THE BHU'TAS (FUNDAMENTAL FACTORS), AND CARRIED BY THE BHU'TAS, IS COMPOSED OF THE CHARACTERISTIC OF THOSE BHU'TAS.

bhu'ta = fundamental factor

laks'an'a = characteristic, sign or mark

a'tmakam = composed of

ba'hitam = carried by

saunghars'a = clash

spandanam = vibration

tanma'tra = minutest quantity, or fraction, of "that," of the fundamental factors; "supersensible inference" or "generic essence": tan (that) + ma'tra (minutest quantity)

In this universe everything is in ceaseless motion. Because of this motion, and the constant pressure of static Prakrti on all entities, internal clash takes place within the bhu'tas, and vibration is produced (bhu'tasaunghars'aspandanam):

"Vibrations come according to the sort of shock that emanates from a cardinal point, i.e., according to the sort of action that takes place at that basic point. Have you ever thrown a stone into a pond and seen its result? According to the velocity or strength you apply at the time of throwing the sone, or according to the weight of that stone, its vibrations also change accordingly in wavelength and character." (Subha's'ita Sam'graha III, p. 40).

Matter is nothing but a pattern of waves in ceaseless clash, and a portion of these vibrations is constantly being emanated from the object carrying the characteristic essence of the object. These vibrations are called tanma'tras or "generic essences":

> In Sam'skrta "tat" means "that," "ma'tra" means "minutest quantity." Hence the term "tanma'tra" denotes a microscopic fraction of "that" (i.e., of that bhu'ta). According to the philosophy of A'nanda Ma'rga, Brahma Cakra - the Cosmic Circle - is but a Cosmic dance in which each and every created object, under the magic spell of the Cosmos, is moving in proper harmony and rhythm. In other words, it may be said that an object or objectivity is nothing but a wave motion within the body of the Cosmos. . . .
>
> Every bhu'ta from the ethereal to the solid is in an eternal flow. The very existence of bhu'tatattva is just a pattern of waves, a microscopic fraction of waves . . . These microscopic fractions carried through waves are called "tanma'tras.". . . Tanma'tras . . . are not something homogeneous. They . . .

> in character and their heterogeneity gives rise to the varieties in the perceptible external world. This heterogeneity is specialized by the difference in wavelengths amongst different tanma'tras . . . (P. R. Sarkar, "Ba'ba'," Idea and Ideology [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 5th Edition, 1978], pp. 23-24).

There are five basic categories of tanma'tras, sound (shabda), touch (sparsha), form (rupa), taste (rasa) and smell (gandha). (See 2-23). In the human body five sensory organs have evolved to receive these five tanma'tras (see 2-24) and to perceive distinctions in this ocean of waves, the universe. When we perceive the world around us, we are actually perceiving the tanma'tras emanating from objects. This theory has clarified a long-standing philosophical debate between Idealists and the Realists.

The Idealists maintain that the only reality is what we perceive through our senses; no objective reality exists "out there." They believe that if a tree falls in the wilderness where no one can hear it, it makes no sound, because "Esse est percipi," "To exist is to be perceived."

"Try to point out any fragment of matter . . . which is not derived from this source (of perception and feeling) . . . I myself can conceive of nothing else than what is experienced. I am driven to the conclusion that for me experience is the same as reality." (F. H. Bradley).

The Realists, on the contrary, maintain that there is an objective reality, a "thing-in-itself" which is ultimately unknowable.

According to A'nanda Ma'rga, the objective world does exist outside of the perceiving mind, and the mind can experience it by means of the vibrational essences (tanma'tras) emanated from it.

PASSAGE OF WAVES

> A'ka'sha or ethereal factor is more or less a theoretical factor and, being the subtlest of all the bhu'tas, has the maximum wavelength, so its flow faces no physical hindrance, whereas the other bhu'tas do face some. A wave can move freely only when it is in harmony with previous waves and their curvatures. A wave can pass through an object where there is no physical obstruction or hindrance from a subtler wave, i.e., subtler waves can pass through cruder waves; and under such circumstances there is always an adjustment of wavelengths resulting in the creation of physical diversities. Proper adjustment of wavelength means adjustment at the two pauses of the waves--the sentient pause and the static pause. The sentient pause in the wave denotes the point where upward momentum is finally exhausted and the wave is just about to start downward movement, and the static pause is at the point where downward movement has ended and upward motion is just about to start. They represent the crest and trough of the physical science. The greater the wavelength of any bhu'tatattva, the more is the chance of this adjustment of the striking waves passing through. (Idea and Ideology, pp. 24-25).

OṂKA'RA

The substantiation of all the tanma'tras, the seed of all vibrations, is the Cosmic **sound, oṃka'ra:**

> The vibration of the vast Cosmic citta that has been going on through eternity is called "oṃka'ra." . . . You have been hearing so many kinds of sounds, yet you are unable to catch that eternal sound, which is the nucleus or seed of all sounds. To hear this sound or to apprehend its waves, a very very powerful instrument will be necessary. The acoustic mechanism that you have in your body at present is deplorably too weak for the purpose. Your instrument of hearing should be immeasurably more powerful than any radio, catching the sound waves from the air. Since this weak, modern instrument is quite incapable of apprehending that sound, you are in doubt about the existence of such a phenomenon. But in order to receive the vibrations of the Infinite, you shall have to identify your citta or mind and all your organs with that Infinite. . . . It is only when your ego and His attain union that you can know and hear . . . His sound with every molecule of your entity. Your unit mind will merge in the Cosmic Mind. In that auspicious moment when your "I" and the Cosmic "I" will meet in the great reunion, all your egotistic frivolities, fevers and frets will cease. An inexhaustible stream of symphony will then be flowing afloat in the great void.
>
> Now the question may arise whether the different varieties of sound that are arising in and from the universe are the same or different from those of the Cosmic Mind. Are your footprints, when you walk, the mute witnesses of your silence or are they eloquent of your motivity? . . . Every small or big action of your life--every . . . clash of vrttis, every venous vibration, is eloquent of a language. . . . tranquil mountain ranges, streams and currents of rivers, dense forests--none are mute, none are silent. They are all absorbed in an inexpressible, sempiternal, sonorific meditation. One who has ears alone hears them. None of these sounds is apart from that Cosmic sound, from that boundless sonic manifestation. All are its inseparable flows. All sounds are the manifestations of one and the same oṃka'ra. . . . we have been . . . treating its different manifestations as different types of sound. Take, for instance, a village market place. What will you hear from a distance? A medley of howls, isn't it? But you saunter close to it and

you will notice that that [medley] has been analyzed into different clearly obvious and meaningful sentences or words: "Give me a seer of brinjals," "Your potatoes are too small," and such various sounds. The sum-total of these utterances [becomes] a howl. Just as all the sounds of the marketplace have . . . blended their respective thought-waves into one howl, similarly all the sounds of the universe are implanted in one oṇm'ka'ra. Oṇm'ka'ra is the unified form of all sounds. Oṇm'ka'ra alone is the sperm of all. I have already said that every action is vibrative, and so every sensation of Cosmic citta is vibrational. Among the vibrational tanma'tras the first and the subtlest is the sonic tanma'tra. That is why this sonic tanma'tra is the first stage of crudification of the subtle, abstract sphere leading to this crude world. Oṇm'ka'ra is the initial manifestation or the first supersonic expression of the Cosmic citta. That is why it is called "Shabda Brahma," or "Sonic Consciousness." (Subha's'ita Sam'graha III, pp. 58-60).

Fig. 11

2-23 BHU'TAM' TANMA'TREN'A PARICIIYATE.

THE FUNDAMENTAL FACTORS ARE KNOWN BY THE TANMA'TRAS.

bhu'tam' = fundamental factor

tanma'tren'a = by the tanma'tras--3rd case ending

pariciiyate = recognized or known

The category of physical elements an object belongs to is determined by its emanating tanma'tra. The more tanma'tras emanated, the cruder the bhu'ta; the fewer tanma'tras, the subtler the bhu'ta (see table 1).

TABLE 1

FACTOR	TANMA'TRA
ethereal	sound (shabda)
aerial	sound and touch (sparsha)
luminous	sound, touch and form (ru'pa)
liquid	sound, touch, form, and taste (rasa)
solid	sound, touch, form, taste, and smell (gandha)

A very important point to be noted here is that the immanent capacity of an object, whether ethereal or solid, for discharging tanma'tras, remains the same. Any increase in the number of sense perceptions does not affect the total intensity of perception. It remains constant in a mathematical manner. If the solid can transmit the five fundamental perceptions of sound, touch, form, taste and smell with equal intensity, it does not mean that each and every perception of this solid tanma'tra will have the same intensity [as the] sound waves transmitted by the ethereal body. [Rather, the total intensity of all the five sense perceptions will be the same as the intensity of sound in the ethereal body.] The ethereal body, having the singular characteristic of transmitting sound waves, has the collective intensity of all the five tanma'tras transmitted by the solid body having the multilateral sensory functions. (Idea and Ideology, pp. 26-27).

Thus the intensity of capacity to emanate tanma'tras is constant: the sum is always 100% (see Table 2).

TABLE 2

FACTOR	PERCENT INTENSITY				
ethereal	sound 100%				
aerial	sound 50%	touch 50%			
luminous	sound 33 1/3%	touch 33 1/3%	form 33 1/3%		
liquid	sound 25%	touch 25%	form 25%	taste 25%	
solid	sound 20%	touch 20%	form 20%	taste 20%	smell 20%

LIMITATIONS OF KNOWLEDGE

Actually the bhu'tas are never themselves known, only the tanma'tras of the bhu'tas are known, and even they can never be fully perceived. Among all the tanma'tras emanated, less than 1 percent fall within the possible range of human perception, and of these, only some fraction are reflected back to our sensory organs, rather than refracted: "When an object permits the passage of a wave, it does not come within the scope of the sensory nerves, but when the wave does not get such a passage, i.e., it is reflected back, under such circumstances only is there a perception of its existence by our sensory nerves." (Idea and Ideology, p. 25).

Actually, each person catches a different fraction of the tanma'tras according to the capacity of his brain and nervous system (see 2-24)--in any case, much less than 1 percent! Over 99 percent of the total waves of the universe are unknown to us; how then can we claim really to "know" anything?

> In this visible world you receive tanma'tras or inferential sensibilities in accordance with your strength and ability. When the tanma'tric vibration is more powerful than your strength or capacity, you are unable to receive it. Similarly, when the vibrational momentum is more flaccid or [slower] than your capacity, you cannot receive it either. If anybody whispers in a very low tone, you cannot hear him--you are deaf there. Then again if there be a very loud report somewhere near about, you cannot hear that either, your hearing gets stunned--again you are deaf . . . There are many birds and reptiles that can catch the premonitive vibrations of an event before its actual materialization. A frog gets the premonition or pre-indication of rains long before many living beings do. . . . Normally man . . . cannot tell anything before the rain actually starts, for the requisite subtle mechanism for catching the pre-rain vibrations is not well-constituted in him. So for . . . forecast he has to take recourse to meteorology and use a special type of scientific instrument. A crow has a facile, premonitive instinct for storm. An owl, and to some extent, a dog, can sense beforehand the possible occurrence of an earthquake or some other unforeseen natural calamity or disturbance of high magnitude. Such

> power of apprehending phenomenal vibrations exists not in ten or twenty but in innumerable members of the [bird family]. Such a power is of paramount necessity indeed for survival in their [very] strenuous struggle for existence. Such a power did exist, to some extent, among the prehistoric people. But today in this age of so-called civilization, man, becoming extremely ease-loving, has lost that power through misuse and lack of necessity, just as have disappeared his tail, his power [to move his outer ears], his facile power of holding things with his feet. Now in the process of extinction are his shagginess and the strength of his teeth and nails. The greater the preoccupation of beings with the struggle for existence, the necessarily greater shall have to be their aforesaid power of premonition or prescience of impendence or inevitability, or else their existence will be effaced from the surface of the earth--this is the law of nature. . . .
>
> Living beings receive the vibrations of tanma'tras according to their respective mental and physical constitutions. Take, for instance, a very, very tiny substance, an atom or a molecule, whatever you may choose to call it. From this also do emanate the form-tanma'tras or vibrations, don't they? But man's eyes normally cannot catch their . . . tiny vibrations due to their smallness. So man will have to bring them to the visibility of the sight-organ with the help of a microscope; or things like spectacles or some such instruments will have to be invented. That is to say, catching the vibrations of these things is beyond the capacity of the lowest apprehensive power of the human sensory organs. The remote floating notes or inarticulate vocal notes may not be caught normally by your ears. For these you will have to take the help of a microphone and a loudspeaker. In other words, catching these notes is beyond the range of the lowest apprehensive power of your ear-organ. . . . You cannot catch the voice of Calcutta with your crude acoustic power, but through radio you can catch it very easily, i.e., your radio receiver has far greater power than yours to catch distant sound-waves.These ethereal sound-waves your auditory power normally cannot catch, but your radio can. You receive from the aerial vibrations what has at first been received by the wireless apparatus and projected or transmitted by it for the second time into the sea of air. So it is perfectly clear that there are distinctive differences in the vibrational apprehensions of different instruments, and men and animals receive tanma'tras in accordance with the respective capacities of their different sensory mechanisms. (Subha's'ita Sam'graha III, pp. 52-56).

What is this universe? It is nothing but a combination of various kinds of waves . . . . The sense organs can receive waves falling within a very limited range.

They do not possess the power to receive crude or subtle waves. The indriyas [see 2-24] thus discharge their functions with their very limited capacity. In other words, the human organs can hardly perceive 1 percent - nay, even less than that - of all the powers that get expressed in this phenomenal world. As a matter of fact, not only the majority of the waves that get vibrated, but almost all of them, are beyond the scope of human perception. That is why it is said that this expressed universe is but a very small island in an ocean of unexpressed universe.

Since this universe itself is a small island, naturally the human capacity is bound to be much less than that. Man has very little scope of knowing what is actually happening all around. See with what limited powers and scope for functioning man and other living beings work! And yet with this little intellect, this limited power, man becomes puffed up with egoism. It is not possible for the jiivas to know fully what this thing or that thing is like, for their power of perception is limited. . . . What you see and think to be very big is only small, a very small part indeed, of the manifestation of Paramapurus'a. (Supreme Expression I, pp. 23-24).

Parama'tma' or Sagun'a Brahma is a beginningless, endless, continuous flow. He is also the Super-Ocean of essences or flows. You, with your limited capacity, cannot see or apprehend this Ocean in its entirety. You only temporarily receive one or the other of His limited unit-manifestations . . . You know, such a unit-entity is not the whole Brahma. He is beginningless and His forms are countless and expansive. To attain Him you have to become beginningless and endless, and the only way open for you to be so is to merge your insignificant "I" in that Great "I." It is only in such a condition that you will know His characteristic Self, attain clairvoyance and clairaudience of His characteristic Self with the help of your inner intellect - that is to say, you will recognize your real entity in your own original seity or self-hood. Always remember, "Where 'I' is, 'He' is not; where 'He' is, 'I' is not." (Subha's'ita Sam'graha III, pp. 69-70).

MODERN SCIENCE AND KNOWLEDGE

Scientists, too, know that with our senses we perceive only a minute fraction of the known vibrations of the universe--much less the ones which have not yet been discovered! With our eyes, for example, we perceive only a small portion of the electro-magnetic spectrum. (See figure 12).

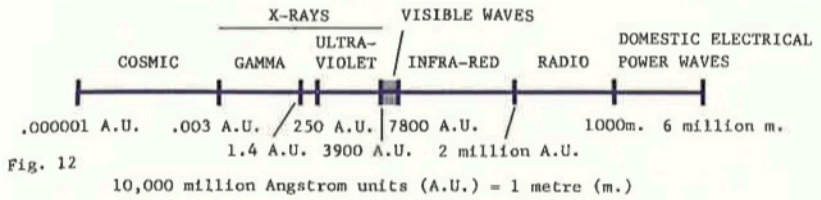


Fig. 12

10,000 million Angstrom units (A.U.) = 1 metre (m.)

In this century, researchers began to realize that even that objective reality which we think we know is distorted by our very act of knowing it. For instance, our "observing" the activity of a sub-atomic particle changes the energy and behaviour of that particle, since for perception, light waves must strike it and be reflected back into our eyes. According to the Heisenberg uncertainty principle (1929), we can never know for certain both the position and the speed of any particle; one or the other must always remain a mystery to us.

"I doubt very much if anyone of us has the faintest idea of what is meant by the reality or existence of anything but our own eyes." (Sir Arthur Eddington).

> . . . the barrier between man, peering dimly through the clouded window of sense, and whatever objective reality may exist, has been rendered almost impassible. For whenever he attempts to penetrate and spy on the "real" objective world, he changes and distorts its workings by the very process of his observation. And when he tries to divorce this "real" world from sense perceptions he is left with nothing but mathematical schema. He is indeed somewhat in the position of a blind man trying to discern the shape and texture of a snowflake. As soon as it touches his fingers or tongue, it dissolves. A wave-electron, a wave-photon, a wave of probability cannot be visualized; they are simply symbols useful in expressing mathematical relationships of the microcosm. (Lincoln Barnett, The Universe and Dr. Einstein [New York: William Morrow & Co., Inc., 1968], p. 35).

In the evolution of scientific thought one fact has become impressively clear: there is no mystery of the physical world which does not point to a mystery beyond

itself. All highroads of the intellect, all by-ways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span. For man is enchained by the very condition of his being, his finiteness and involvement in nature. The farther he extends his horizons, the more vividly he recognizes the fact that, as physicist Niels Bohr put it, "We are both spectators and actors in the great drama of existence." Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his own organic processes and even less of his unique capacity to perceive the world about him, to reason and to dream. Least of all does he understand his noblest and most mysterious faculty: the ability to transcend himself and perceive himself in the very act of perception. (The Universe and Dr. Einstein, p. 117).

The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms--this knowledge, this feeling is at the center of true religiousness. (Albert Einstein).

My religion consists of a humble admiration for the illimitable superior Spirit who reveals Himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God. (Albert Einstein).

The greatest knowledge a man can acquire in the realm of physicality and mentality is that all the knowledge acquired by him so far is false.

Physical knowledge is like that leaf of the sha'la tree on which people take meals. As long as you have not eaten, the leaf has value, but the moment you have finished your meal, the leaf goes into the dust bin to be licked by the street dogs. When you come to realize that this physical knowledge of yours is worth licking by a dog, then devotion will arise in you, then you will acquire true knowledge. For acquiring real knowledge, spiritual knowledge, Paramapurus'a should be made the goal of your life. (Ba'ba''s Grace, p. 123).

2-24 DVA'RAH NA'D'IIRASAH PIIT'HA'TMAKA'NI INDRIYA'NI

THE ORGANS ARE COMPOSED OF THE GATES, THE NERVES, THE NERVE FLUID, AND THE ACTUAL SEAT OF THE ORGAN (LINKED WITH THE CITTA).

dva'rah = entrance, gateway

na'd'ii = nerve; subtle channel of energy

rasah = fluid

piit'ha = controlling point, seat of the organ (linked with the citta)

a'tmaka'ni = composed of

indriya'ni = organs (plural)

> There is a sweet smell in the flower but it would have appeared smell-less to you, had not the smell tanma'tras or waves been carried to the gates of your nose by the aerial vibrations. Then again you could not have reckoned the existence of the airborne fragrance, had not similar impulses or sympathetic waves been created in your afferent nerves concerned, following their contact with the fragrance-carrying breeze. Similarly, you would not have sensed the sweetness of a sweetmeat, in spite of its contact with the particular region of your tongue, had not that contact created a particular type of vibration or sensation in your afferent nerves via your taste-organ. The distinctiveness of vibrations or waves does not end here. After the contact of different types of things with the tongue, there occur different types of contractions and expansions on different portions of the palatal organ, as the result of which their respective concomitant vibrations or waves also are of different characters. It is because of these vibrational differences that chili tastes pungent or hot, sugar sweet, and neem (margosa) bitter. . . . All that is comprehensible, do-able and graspable in the world is but a vibrational play. Just as the tanma'tras of sound, touch, form, taste and smell are creating vibrations by their respective waves in our nerves by coming in contact with the gates of our organs (sensory and motor), so our mental body, being also similarly vibrated by these vibrations or waves, goes on transmuting the citta into the like forms of their respective waves. With the result we "see" elephants and horses, "hear" Puravii and Bhaeravii (airs of music), "touch" hot and cold, "taste" bitter and sweet, and "smell" shiulii and rajaniigandha' (flowers). (Subha's'ita Sam'graha III, pp. 42-44).

The vibrations of tanma'tras created in objects through internal or external pressure and clash reach the gates of

the sense organs in the forms of waves flowing through a medium subtler than the objects (see 2-22). When out-going tanma'tras are reflected, objects are perceived; when they are refracted (only a portion of the waves reaches the organs), the objects are partially perceived. When the vibrations are neither reflected nor refracted but absorbed, the object cannot be perceived at all, since no tanma'tras leave it to strike the sense organs.

> Consciousness is the Supreme subjectivity and all other mundane subjectivities or objectivities are mere blendings of the Absolute subjectivity. Therefore, the mind is not an absolute entity either but a transformed state of consciousness. For the performance of its actions mind depends on the motor or sensory organs as its direct agents. Afferent and efferent nerves, in their turn, act as direct agents of these organs. The nerves which convey the tanma'tras from objects to the mind, or activate the object with the force they acquire from the mental structure, and in this way link up the mind with the external objectivities, are the indirect agents of the mind. (Idea and Ideology, p. 38).

There are five sensory organs and five motor organs, ten indriyas in all. The gateways of the five sensory organs are shown in table 3.

TABLE 3

GATEWAY	FUNCTION OF ORGAN	TANMA'TRA RECEIVED
karn'a (ear)	shravan'a (to hear)	shabda (in ethereal factor)
tvak (skin)	sparshana (to touch)	sparsha (in aerial factor)
caks'uh (eye)	darshana (to see)	ru'pa (in luminous factor)
jihva' (tongue)	ashva'dana (to taste)	rasa (in liquid factor)
na'sika' (nose)	a'ghra'n'a (to smell)	gandha (in solid factor)

When perception occurs, the tanma'trik waves strike these gateways. This creates a sympathetic vibration within the sensory nerve and nerve fluid, which is in turn carried to the site of the "actual organ," a psycho-physical point in the brain. There the citta takes the form of the vibration according to the inherent sam'ska'ras of the individual, and the aham feels that it is perceiving the object. It is because of this piit'ha, the seat of the organ in the brain, that you are able to close your eyes and "see" an object in your mind. Actually you are seeing it at the related point of sense perception in the citta. Thus the organ of sight is collectively composed of:

1. gate (the retina in the eye)
2. nerve fibre (optic nerve)
3. nerve fluid (optic fluid)
4. seat of organ (in visual cortex, in junction with citta)

The correctness of perception depends upon a good many factors. The objects transmitting tanma'tras must be in healthy condition. The gateways of the organs must be healthy, and also the reflecting tanma'tras should be defectless. The afferent and efferent nerves and the citta should be sufficiently strong and active, and the last but not least factor is that the ego (aham'tattva) should be ready to receive them. Any defect or slackness of any of the above factors results in incorrect perception and hence in incorrect conception.

For example, in case of persons suffering from glaucoma, watery fluid is deposited in the optical nerve, which causes a dispersion of light inside. As a result even the white rays transmitted by the objects appear to be spectrum-coloured. (Idea and Ideology, pp. 38-39).

If the aham is otherwise occupied in deep thought or imagining, it may not even "see" an object directly in front of the eyes.

> . . . the easier the intake of the impact of vibrations, the pleasanter is the effect, and the more difficult the vibrational intake, the more painful or sorrowful is the effect. So generally speaking, the sentiment in which the citta wants to stay for a long time we call happiness (sukham), and that in which it does not want to stay for long, we call grief (duhkham). (Subha's'ita Sam'graha III, pp. 48-49).

MOTOR ORGANS

"The function of the sensory indriyas is to receive the different tanma'tras and that of the motor indriyas is to create tanma'tras according to the inherent sam'ska'ra and transmit them in an extroversive style." (Idea and Ideology, p. 26).

According to the will or desire of the aham, tanma'tras are created in the citta and carried by the efferent nerves (leading from the brain) to the motor organs (see table 4)
"So far as the efferent nerves are concerned, it is primarily upon the activating capacity of the ego that the process of physical activity depends. On this activating (radiating) capacity of man depends his personality. The more developed is the radiating power, the more glaring will be his personality." (Idea and Ideology, p. 39).

TABLE 4

MOTOR ORGANS	FUNCTION
va'k (vocal cord)	kathana (to speak)
pa'n'i (hands)	shilpana (to work)
pa'da (legs)	caran'a (to move)
pa'yu (anus)	varjana (to let out waste)
upastha (genital organ)	janana (to give birth)

GUN'AS' BONDAGE OF SENSE AND MOTOR ORGANS

The sense and motor organs differ in degree of subtlety according to which gun'a is predominant in their functioning, as shown in table 5.

TABLE 5

GUN'A	SENSE	MOTOR
sattvagun'a	ear skin	vocal cord hand
rajogun'a	eye	foot
tamogun'a	tongue nose	anus genitals

"Speech" and hand are sattvagun'ii, because "speech" indeed expresses internal ideas outside, and the hand gives form to those very subtle inner feelings or creates arts and crafts. The foot is rajogun'ii due to its kinetic or locomotive characteristics, and the anus and the genitals are tamogun'ii. As per five functional distinctions of speech, craft, movement, excretion and procreation, we determine the individual characteristics of the motor organs. As per functional distinctions amongst the sensory organs also, the ear catches sound, the subtlest of the tanma'tras and so it imbibes the greatest amount of sattvagun'a. The nose is tamogun'ii in superlative degree. From the standpoint of quality we can say that the ear and the skin are sattvagun'ii, the eye rajogun'ii and the tongue and the nose tamogun'ii.

Biologically also we find that the more the unit is backward or low, the stronger are his tamogun'ii organs. In the extremely undeveloped or unicellular organisms we find no sexual distinction. Due to their extraordinary sexual power they disintegrate their bodies into parts (schizogenesis or reproduction by fission) according to necessity, for the maximization of their species. But with the units' [movement] on

the path of progress and higher mental development, the powers of their organs [start] waning. With the result the higher organisms cannot [alone] bring forth their progeny . . . due to their low sexual potentiality. So in them the distinction of male and female has become a necessity. (Ba'ba', Subha's'ita Sam'graha IV, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 1968], pp. 13-14).

PROPER USE OF ORGANS

The characteristic of the organs is to run after the external world and drag the units along with them. They subsist on objects and so it is natural for them to run after them. . . .

. . . The organs are unable to comprehend, with the help of the nervous system, the a'tman, whose depth and lightness are both immeasurable. . . .

So the sa'dhu, i.e., the good and honest man, who wishes to attain the a'tman, who wishes to ensconce himself in deathlessness, shall have to merge his organs in his subtler entity after making them introversive and introspective. Instead of keeping the organs objectward, they have got to be made thought-ward and thereafter be made to lose themselves in thought. . . .

. . . Of course in his initial efforts a man has to put up a little fight against the crude attraction of the object, at least until there comes in him a change in the wake of his ideal. But eventually this retroversion of the motion gets very well naturalized and then this very retroversion becomes a natural movement. Crude, sensuous desires cannot identify themselves with the internal subtleness as easily and quickly as they can with the external crude objects; further, the sam'ska'ras (see 3-4) also stand in the way to some extent. Nevertheless, in spite of all these things, sa'dhana' or concentrated efforts finally win the day, for practice and perseverance conquer all obstacles. . . . if the movement of the organs tends toward Absolute Consciousness, they will indeed attain Consciousness. . . .

. . . Actually speaking, for the proper preservation of the crude mundane existence it is absolutely necessary to maintain an equipoise between the external and the internal. Only running after the crude destroys that equipoise, but then one should not neglect the duties of the material world by being engrossed in the sa'dhana' of Consciousness alone, denying the so-called crude. It is through recognizing in the object the semblance of the Consciousness Himself and accepting it as a special type of conscious entity [through Brahmacarya-Madhuvidya'-Guru Mantra] that man can properly equate matter and spirit as well as the external and internal. (Subha's'ita Sam'graha IV, pp. 38-41).

SCIENTIFIC THEORY OF SENSE PERCEPTION

It is difficult to compare the yogic idea of sense perception to Western concepts, because the yogic concept deals with more subtle elements and perceptions than are known to Western science. However, there are many similarities:

1. Hearing. According to scientific understanding, hearing begins with a vibrating object pushing the air molecules around it. The human ear can perceive vibrations from 15 to 15,000 vibrations per second. These waves vibrate the ear-drum, which transfers its vibration to the three bones of the middle ear (hammer, anvil and stirrup); these amplify the vibration and pass it on to another membrane which sends waves through the fluid of the cochlea, a snail-like curved channel. There the waves in the fluid agitate the tiny hairs lining the cochlea; this agitation stimulates some of the 25,000 sensory receptors in each ear and vibrates the auditory nerve. This nerve then transmits the electro-chemical messages to the auditory center in the brain. Vibrations of different lengths (and thus of different frequencies) are able to pass different distances up the curved channel of the cochlea, thus vibrating hairs at different points along the channel. These nervous stimulations at different areas give the sensation of differences in pitch.

   The current Western scientific concept of hearing is based on the movement of air molecules. According to yogic theory, this is a cruder level of hearing; there is a much subtler sense which perceives the vibrations in the ether, the subtlest bhu'ta.

2. Touch. Nerve endings under the skin are stimulated by sensations of touch, pressure, cold, heat and pain. The receptors near the surface of the skin receive the sensations of touch, cold and heat; deeper receptors sense pressure; and still deeper ones sense pain.

3. Vision. We receive 90 percent of our sensory information through our eyes, and 1/10 of our cerebral cortex is used to interpret this information. The light passes through the pupil and lens which focus the light rays to the retina, which is actually part of the brain itself. The retina is composed of light-sensitive cells, rods and cones, which receive black-and-white and colour images, respectively. In these receptors are pigments which are chemically changed in the presence of light waves of different wavelength; this chemical stimulus triggers nerve impulses in the optic nerve, which then flow to the cerebral cortex, where vision is experienced.

   Thus according to both Western and yogic science, vision depends on light or form tanma'tras.

4. Taste. Taste buds in the tongue have receptors which respond to chemical stimuli, but to arouse these receptors, the chemical substances must be in solution; we can taste nothing with a dry mouth. Mixed with saliva, these substances enter the tiny pores in the taste buds and stimulate the sensory nerve there. There seem to be four main taste sensations: salt (sensed by taste buds on the tip of the tongue); sweet (tip of the tongue); sour (edges of the tongue) and bitter (back of the tongue). Actually most "tastes" are smells; when the nose is blocked, we often have difficulty distinguishing one taste from another. Babies have taste buds all over their mouths; by adulthood most of these have disappeared, except the ones on the tongue.

5. Smell. In narrow ridges in the roof of the nose, there are dense thatches of filaments in which are imbedded about a million chemical receptors. Some scientists believe that these receptors are of different shapes, to "fit" the different-shaped molecules emanated from the substances smelled--like various keys fitting various-shaped locks. When these receptors are stimulated they send messages through the olfactory nerve to the olfactory center in the brain which registers the sensation of smell. Some scientists believe that there are four main categories to smell; fragrant, acid, rancid, and burnt; others believe that there are far more. Man's sense of smell is very weak compared to that of animals; this sense is dominant in the animal kingdom.

   This theory agrees with the yogic conception that smell is carried by the solid factor.

PRA'N'ENDRIYA

The pra'n'endriya is not actually an indriya, it is the collective name of the ten va'yus or "vital airs," energy flows operating within the body (see 3-3). Pra'n'endriya is a "psychic organ" which categorizes and analyzes perceptions received from the sense organs. It is a "sixth sense" which forms value judgements and subjective feelings. "The appellation of 'hard' or 'soft' that you give to a man on the basis of your knowledge of the hardness of iron and the fluidity of water is also due to your [pra'n'endriya], or vital sense. A 'hard' man does not mean that the man is hard to the touch." (Subha's'ita Sam'graha IV, pp. 14-15).

Pra'n'endriya plays the most vital part on the physical and psycho-physical level. Every activity

of the pra'n'endriya is pulsative--contracting and expanding (sam'kocavika'shii). The auxiliary waves of the pra'n'endriya flow in a pulsative manner, i.e., there is an arrangement of alternative motions and pauses in their flows. It is during the state of pause and potentiality that the citta is able to receive the tanma'tras and takes the form of shapes represented by those tanma'tras. Unless citta takes the form of incoming tanma'tras, no perception is possible, because the ego can work only when the citta adopts a form.

This fact becomes evident by analysing a very common experience. Even if the tanma'tra-discharging objects be present and the afferent nerves working quite all right, there may not be any perception if the citta does not receive the tanma'tras. If one eats something while walking and running, one is not able to enjoy the taste fully. This is due to the citta not being able to receive the tanma'tras under such a circumstance. One is not able to receive and understand [an idea] simultaneously with some other physical and mental activity. The secret is with the pra'n'endriya.

Pra'n'endriya has got the capacity to let all the nerves flow in the pattern in which it itself is flowing. This means that if pra'n'endriya is in the expansive stage and not in the contracting one, every nerve, along with citta itself, is in the expansive stage flowing in the same wavelength. The result is that in-coming tanma'tras face hindrance and cannot activate the citta. Thus there is either difficulty in perception or there is no perception. Therefore, even if all the other factors responsible for perception are working quite satisfactorily, the pra'n'endriya in its expansive stage will cause the citta and nerves to vibrate sympathetically and thereby hamper the movement of the in-coming tanma'tras. But if the pra'n'endriya be in the controlling position or at a pause, it creates such a calmness throughout the psycho-physical structure that the correct perception is possible. So actually pra'n'endriya plays a vital part in helping the organs indirectly to receive the tanma'tras, in assisting the citta to perceive them correctly, and thus in letting the ego have a cognition in that connection.

This is the psycho-philosophy behind the practice of pra'n'a'ya'ma, wherein the sa'dhaka tries to let this pra'n'endriya remain in the state of pause, thereby merging the paused unit mind into the ocean of consciousness just to have the experience of the supramental stratum.

In our daily life the experiences of soft and hard, melodious and harsh, hot and cold are being experienced by our pra'n'endriya. These experiences do not

> come within the scope of the five fundamental perceptions of [hearing, feeling by touch, vision, taste and smell]. The aforesaid subtler experiences, not coming within the jurisdiction of crude fundamentality, are felt by the sixth organ--pra'n'endriya. The special function of pra'n'endriya is to recognize the objectives from different experienced sense perceptions and innate psychic projections. Pra'n'endriya also works as an auxiliary force in some of the internal mental activities, and with the help of this pra'n'endriya one feels that a particular person is very kind and affectionate or a particular person is unkind and antipathetic. (Such an experience is based more on a subjective feeling than on any outer objective correlation.)
> (Idea and Ideology, pp. 32-34).

PRA'N'A'YA'MA

There are four stages of respiration: inhalation; motionless pause; exhalation; motionless pause. During the inhalation and exhalation periods the pra'n'endriya is speeding and the afferent and efferent nerves (nerves leading toward and away from the brain) are expanding. During the pause periods they are contracting. When breathing is very fast, the pause periods are short and perception is unclear. This is because the citta draws its sustenance from the pra'n'a'h, and when the vital energy fails to function properly, the citta also does not function properly. The more the control over the **pra'n'a'h, the greater the citta's power of retention. When** the mind is concentrated, breathing slows and the pause becomes longer. Depending upon the length of the pause, the power of concentration increases. "The greater the composure in the [pra'n'a'h/pra'n'endriya], **the stronger and** keener shall be the power of receptivity. This is why a sa'dhaka takes pains to keep his [pra'n'a'h] **under restraint** and control." (Subha's'ita Sam'graha IV, p. 16).

> . . . we find that whenever a person absorbs himself in some work, his power of contraction increases, the movement of his [**pra'n'a'h**] **gets steady and regulated**, and that whenever he indulges in any sensuous or crude act, the movement of his [**pra'n'a'h**] **gets** incredibly unsteady and agitated. In such a condition his mind is not amenable to comprehension, thought or judgment.
>
> The agitation of the body brings in its train the agitation of the [pra'n'a'h]. **That is why all concentrative practices ought to be performed in a quiet** posture . . ., so that the practices of pra'n'a'ya'ma and dhya'na [meditation] may progress cohesively. At the time of meditation, repeated movements of the body, now lying, now sitting, now standing, are extremely detrimental to mental concentration. Such a practice defeats the very purpose of spiritual meditation.
> (Subha's'ita Sam'graha IV, p. 18).

Pra'n'a'ya'ma ("pra'n'a'h" + "ya'ma," "control") is the science of breath to control the movement of the pra'n'a'h. By its practice the breathing is slowed and regulated, the motionless pause is lengthened, and the power of concentration is greatly increased. When the pra'n'endriya is calmed, if during the pause periods the mind takes the ideation of the Supreme, and that subtle conception permeates the stillness of the mind, the paused unit mind will merge completely into the ocean of perfect peace. But "There are abuses of pra'n'a'ya'ma also. If a sa'dhaka, during the period of pra'n'a'ya'ma-emanated contraction, gives himself to the parading of his own petty vanity alone, instead of taking that force of contraction towards inculcation of Brahmabha'va [ideation on Brahma], i.e., if he employs himself to the expression of his own little ego, he will gradually tend indeed toward [crudeness]. . . . Pra'n'a'-ya'ma is exceedingly harmful - devastatingly disastrous - for one, divorced of Brahmabha'va."
(Subha's'ita Sam'graha IV, pp. 17-18).

> There was once a minister to a great king. He fell into disgrace. As a punishment, the king ordered him to be shut up in the top of a very high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, who came to the tower at night and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, some stout twine, packthread, silk thread, a beetle, and a little honey. Wondering much, the good wife obeyed her husband and brought him the desired articles. The husband directed her to attach the silk thread firmly to the beetle, then to smear its horns with a drop of honey and set it free on the wall of the tower with its head pointing upward. She obeyed all these instructions, and the beetle started on its long journey. Smelling the honey ahead it slowly crept onward, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle and got possession of the silk thread. He told his wife to tie the other end to the packthread, and after he had drawn up the packthread, he repeated the process with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by means of the rope and made his escape. In this body of ours the motion of the breath is the silk thread; by laying hold of and learning to control it we grasp the packthread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of the [pra'n'a'h], controlling which we reach freedom. (Vivekananda, The Yogas and Other Works, copyright 1953 by Swami Nikhilananda, Trustee of the Estate of Swami Vivekananda [Ramakrishna-Vivekananda Center of New York], p. 589).

III MIND AND SA'DHANA'

3-1 PAINCAKOS'A'TMIKA' JAEVIISATTA' KADALIIPUS'PAVAT.

THE LIVING BEING IS COMPOSED OF FIVE LAYERS (OF MIND) JUST LIKE THE BANANA FLOWER.

paiṅca = five

kos'a = layer, sheath

a'tmika' = composed of

kadalii = banana

pus'pavat = like a flower--5th case ending

"Every living being needs a base. In the absence of a base it merges into the ocean of the Cosmos. Suppose there is a cup of water in a pond. So long as the cup exists, the water in the cup also exists. But if the cup is removed, the water contained in the cup will merge with that of the pond. The base of that water was the cup. . . . Similarly, the soul also merges into Brahma when there is no base to embody it." (Ba'ba', Subha's'ita Sam'graha I, trans. Dr. Nagendra [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1971], p. 48). The base of the a'tman is the five kos'as or layers of mind and the physical body (not considered one of the five layers of mind since it is composed of matter). These layers differ in degree of crudeness or subtlety, depending upon the amount of bondage of Prakrti over them.

ANNAMAYA KOS'A: PHYSICAL BODY

"Annamaya kos'a" means "food" kos'a: "anna" = "food."

This layer is composed of the five fundamental factors and dominated by the static principle of Prakrti. It is like a machine which discharges actions in the physical world; but like any machine, it has no will of its own. It requires a "machine-man" to control it, and that machine-man is the ka'mamaya kos'a, the crudest layer of the mind.

The great Greek philosopher, Epictetus, a slave of the emperor, was one day beaten so harshly that his leg was broken. A friend asked him how he became lame. Epictetus replied, "I am not lame; my leg is lame." He was completely detached from his body, his annamaya kos'a; he knew it had nothing to do with his real self.

> The crude unit body is made of the [five fundamental factors], begotten of the Cosmic thought-process. . . . It is out of this crude Cosmic Mind that innumerable unit bodies come into being, for in order to preserve their individualities, the distinctiveness

of the receptacles, the bodies, has to be maintained, or else the units lose their individual freedom. In order to keep the continuity of the Cosmic thought-projection, the unavoidable necessity for distinctions among objects becomes self-evident; this also accounts for the creation of innumerable bodies, or else the thought process becomes . . . static for want of material distinctions. . . . The experiencing of actions and reactions by the unit entity is done, to be sure, through the medium of his body or receptacle, and when that unit entity abjures his sense of separateness or separate existence from the Cosmic Entity . . . [he is freed] from worldly bondage [and] his separate physical entity ceases to exist. (Ba'ba', Subha's'ita Sam'graha II, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1970], pp. 124-125).

KA'MAMAYA KOS'A: CONSCIOUS OR CRUDE MIND

"Ka'mamaya kos'a" means "desire" kos'a: "ka'ma" = "physical desire."

This layer of mind has three functions: (1) sensing external stimuli from the outside world through the sense indriyas of the annamaya kos'a; (2) having desires on the basis of those stimuli; and (3) acting to materialize those desires by using the motor indriyas. This layer of mind controls the indriyas and the instincts; it activates the annamaya kos'a to satisfy the basic instincts of hunger, sleep, sex and fear.

In day-to-day life a person keeps his existence in the most physical state. Here the crude matter forms the object of enjoyment of the mind. On account of [this], the mind itself becomes crude. Man's primary concern regarding food and clothes is the concern of the ka'mamaya kos'a. Here mind is in association with crude objects. In such circumstances how can there be any suitable opportunity for self-elevation? Animals are continually associated with the crude. . . .

The mental tendencies of appetite, sleep, fear, and sex are alike found among men and beast. Then wherein lies the difference between the two? In fact, the distinction between man and beast is the sense of dharma of the former. Man practises dharma but the beast does not. . . .

Man can advance from subtle to the subtlest or degenerate from crude to the crudest, according to his own propensity. There are a good many isms based simply on the ka'mamaya kos'a. In one [of these] the economic factor is the only factor. [But the ka'mamaya kos'a is only one of the kos'as. Even trees possess the ka'mamaya kos'a, and that is why they derive their life energy from the earth, water and air. Where only the annamaya kos'a dominates, all the remaining kos'as are dormant. The mind identifies itself with crude

objects and has, therefore, no "I" feeling. For this very reason, the a'tman as well is devoid of perception. While the mind is sleeping in a dormant or latent state, it does not permit the jiiva'tman, which is but a reflection of Parama'tman, to reveal itself.

Confinement to the annamaya kos'a alone will tend to crudify man, since it does not allow mental upliftment. (Subha's'ita Sam'graha I, pp. 59-60).

MANOMAYA KOS'A: SUBCONSCIOUS OR SUBTLE MIND

"Manomaya kos'a" means "mental" kos'a.

The manomaya kos'a directly controls the conscious mind. It has four functions: (1) memory (smarana), (2) contemplation (manana), (3) experience of pleasure and pain, (4) dreaming.

1. Smarana (memory). There are two types of memory--cerebral and extra-cerebral memory.

   According to yogic science, during the waking state, vibrational impressions are received through the sense organs and agitate the conscious mind and nervous system, making it unsteady and restless. This restlessness leaves an impression of the vibration in the cells of the brain. This impression can be short-lived or long-lasting depending upon the degree of intensity of the vibration. When this vibration is re-expressed, and the past experience is re-experienced, it is called "memory." Western scientists are searching for the physiological basis of memory. One of their theories is that when something happens repeatedly, the neuron pathway of the impulse is made stronger and stronger; or a neuron loop forms and the impulse goes around and around in the loop. This repetition is thought to greatly aid in memorization. Another theory is that the process of memory actually changes the brain's RNA (ribonucleic acid, the complex molecule associated with the genetic coding in the nucleus of the cell, the DNA or desoxyribonucleic acid); and with the changed RNA, different proteins can be formed, which seem to allow new behaviour patterns to occur. In this way, some types of learning based on memory may take place.

   There is a second type of memory which does not depend on the brain cells of the annamaya kos'a; it is extra-cerebral, "beyond the brain." This is the memory of past lives, the memory of a time when the mind and soul lived in other bodies with other brains. Often little children are able to preserve this memory up to about the age of five years; thus many children have amazed their parents with their

remarks about their other existences before this one. But by the age of five the twilight of forgetfulness descends and the extra-cerebral memory is lost. If it is preserved beyond that stage, the child will be actually living in "two worlds" at once, in the past life and in this one; he or she will become unable to adjust to the present body and environment and will die to take another form which he or she will be able to adjust to more easily.

Much more is stored in our memory than we often realize; it is simply hidden by the turbulence of the crude layer of mind, the ka'mamaya kos'a. Under hypnosis (in which the subject's conscious mind was calmed or suspended to some extent), subjects have been able to state correctly exactly how many telephone poles they passed while driving to the laboratory that morning--when they had no recollection of even being aware of the poles! In Czechoslovakia a revolutionary new type of learning is being experimented with, in which students sit comfortably with their eyes closed and are asked to let their minds flow with the beautiful music being played in the room. At slightly lower volume than the music, but still audible, is the voice of a French teacher reciting long lists of vocabulary words, grammar phrases, conversation, etc. The students are asked not to pay any attention to the voice, but only to relax with the music. Those students have been able to learn a year's course of French in a period of weeks--because their conscious minds were so relaxed by the music and by the lack of tension of "learning" that the information was easily absorbed and stored in their minds. This method of teaching has been expanded to include other academic subjects and is now being used in many parts of Europe as well.

2. Manana (contemplation). The vast majority of most people's thinking goes on at this layer of mind. All intellectual reasoning, scientific thought and problem-solving occur here. For most people this layer of mind handles the daily problems of running life and society. It is the kos'a of information, management and computation. It is the kos'a of philosophy as well: "There is some scope for philosophical controversies on account of the manomaya kos'a. On account of mental difference, different philosophical thoughts have sprung up, e.g., Buddhism, Jainism, Islam, Christianity, and the like. But only in spiritualism are found discussions on subjects from the subtle to the subtlest, even up to the a'tman." (Subha's'ita Sam'graha I, p. 61).

Once a woman was walking to market with a pot on her head. She started thinking, "When I sell this milk, I'll make a profit and then I'll buy some hens, and I'll have a big poultry farm, and when I become very rich, I'll have a huge house, and the most handsome husband in the land, and I'll have so many children, I'll just jump with joy!" And thinking that, she suddenly jumped--and the pot of milk fell off her head and broke. When you are deep in your manomaya kos'a, your sense indriyas may not be receiving sensations from the "real" external world, and your annamaya kos'a may act according to the images of the manomaya kos'a, not according to the stimulus from the "real" world.

3. Experience of pleasure and pain. It is on the level of this kos'a that the mind experiences pain and pleasure, the reactions for its past deeds (see 3-4).

4. Dreams. Dreaming is also a function of this manomaya kos'a, related to memory, but it will be discussed in Su'tra 3-3.

ATIMA'NASA KOS'A: SUPRAMENTAL MIND

"Atima'nasa kos'a" means "higher mind" kos'a.

This is the first of the three layers of the expanded, superconscious "causal" mind, the all-knowing mind which can transcend the bondage of time, space and person and "see" into past, present and future:

> . . . the division of the microcosm into a causal portion is merely a theoretical proposition. There is no separate existence of the unit causal mind from the Cosmic causal mind. In case the crude and subtle portions of the unit mind suspend their work by the process of sa'dhana' or otherwise, the causal portion of the unit mind will not be able to maintain its separate identity; only the seed of past action will remain just to differentiate the microcosm from the Macrocosm. By a process of correct sa'dhana', the sa'dhaka will feel that there is one causal mind in the Universe. (P. R. Sarkar, "Ba'ba'," Idea and Ideology [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 5th Edition, 1978], p. 42).

This is the layer of intuition and creative insight. Most individuals spend nearly their whole lives in the conscious and subconscious minds just because they have not been able to go beyond these restless, lower layers to more expanded states. But throughout history there have been individuals who have not been satisfied with the experiences of the conscious and subconscious layers and have searched for a way to go beyond, like the alchemists for instance. Because of their symbolic

language, people have long thought their goal to be the conversion of base metals into gold. Actually, they worked to convert their crude mind to subtle mind. In the alchemist's "fire," his reborn self, having transcended his lower nature, was created.

At times in the lives of some individuals, a vibrational flow from this or higher layers of mind has inspired the lower kos'as and given birth to great discoveries and achievements in art and science.

When Albert Einstein developed the theory of relativity, people thought he had deduced his ideas logically from the results of the experiments of Michaelson and Morely about the speed of light. He replied, "Not at all. There is no logical way to the discovery of these elemental laws. There is only the way of intuition."

Vasily Mendeleev spent years trying to figure out the relation between the structure of different atoms and their chemical and atomic properties. Then one night in a dream it came to him in a flash: he saw the periodic table of the elements laid out before him in his mind, and upon awakening he just copied it down.

Charles Darwin made a trip around the world and collected millions of specimens but could not formulate any theory to explain all his data. Then one day in a moment of relaxation he went for a carriage ride along a wooded lane near his home. Suddenly the whole theory of evolution came to him--natural selection, survival of the fittest, the origin of species.

Michaelangelo said he could only create in "a seizure of the soul." In this state the Spirit of God would elevate his mind and soul to the knowledge of the supernatural. For him this was not merely an ecstasy of feeling but an ecstasy of the Spirit. He said, "I can only create under the inspiration of the Holy Ghost."

William Blake, the visionary poet and artist, said, "The poetic genius is the true man, and the body or outward form of man is derived from the poetic genius, which was called by the ancients, angel, or Spirit. As all men are alike, so all religions have one source. . . . If the doors of perception were cleansed, man would see things as they really are--infinite."

Sometimes when the lower kos'as are calm or concentrated, the deep awareness of the superconscious mind penetrates into the lower kos'as, and a clairvoyant vision ("clear-seeing" over time or space) or some other type of extrasensory perception is experienced:

> Sometimes even in the wakeful state the cognitive flow of the unconscious mind makes it way into the subtle mind, as the result of which a man even in his wakeful state can grasp and guess events concerning his near and dear ones abroad with a little concentration. . . . Through the concentrated state of this telepathic vision, i.e., when the conscious mind is more calm and sedate, a person can visualize events concerning his distant beloved ones enacted before his eyes in the external world, or can feel as if he is seeing them. This we may call "telepathic clairvoyance." Mistaking such acts to be those of spirits, many come to believe in spiritism or spiritology. Really speaking such incidents have no connection at all with spirits or ghosts. Telepathic vision and telepathic clairvoyance are begotten of the [causal] mind, the knower of the universe, due to . . . having intuitive feelings or inspirations from it. (Subha's'ita Sam'graha II, pp. 130-131).

This is seldom experienced--perhaps only eight or ten times in the life of an ordinary person, because the continuous agitation of the conscious and subconscious layers of mind normally does not allow these expanded perceptions to enter. But the more sa'dhana' is practised, the more regular this expanded experience becomes.

> Those who have brought [their conscious and subconscious minds] under control through spiritual practices can, with a little effort, visualize pictures of past, present and future even in their wakeful state. This accounts for the meditational clairvoyance or intuitional foresight of the sages about distant objects or events. Some amount of power of visualizing past, present and future, or distant events may also be found in an average person [by crystal-gazing, mirror-gazing, etc.] These are nothing but the expansion of the cognitive field due to the conscious and subconscious minds' partial absorption in the unconscious mind as the result of earnest concentration on a particularly bright object. [Under hypnosis or concentration on ouija boards] also, the activities of the conscious and subconscious minds getting stilled, the range of a particular individual's knowledge gets a little expanded, at least for the duration of such a condition. But then here one must very well bear in mind that [under hypnosis or in mirror-gazing] one would see . . . only the reflection of one's own sam'ska'ras or previous bias, if one has one about something. This happens in almost 100 percent of the cases, that is, the hypnotized man [starts uttering] words according to his own sam'ska'ras and the people look at him aghast with folded hands, taking his utterances as absolute truth. Those that feign theophanic or demonic trances are fakes cap-a-pie--all that they do or say is tricks and moonshine. But I am referring to those who had invoked the spirits or gods with devotion

> (whether fear or devotion) or sat around the [ouija board]--even their statements are almost entirely the expressions of their respective sam'ska'ras and previously-set bias. One or two percent of their predictions may even come true, on account of their mental concentration. Such chance truths again are not always the hints of the [causal] mind for there is nothing unnatural or unusual about one or two predictions, out of many, coming true. This is also true of any ordinary man. (Subha's'ita Sam'graha II, pp. 132-133).

The atima'nasa kos'a is the layer from which the sam'ska'ra gets its first expression. The desire for sa'dhana' is first expressed here. This kos'a is often stimulated by the beauty of nature, because nature lifts the mind out of its habitual anxieties and thinking patterns of the mano-maya kos'a and inspires it with feelings of awe or peace. Sometimes, also, devotional music can inspire one to this level of mind.

VIJIṆA'NAMAYA KOS'A: SUBLIMINAL MIND

"Vijiṇa'namaya kos'a" means "special knowledge" kos'a.

Vijiṇa'namaya kos'a, the middle layer of the causal mind, can grasp the total existence of the objective world. It can perceive all the tanma'tras, of which the lower kos'as perceive only a fraction. It has full knowledge of past, present and future. Many divine attributes are expressed in this layer of mind: mercy (krpa'), gentleness (mrduta'), patience (dhaerya), serenity (susthir), non-attachment (vaera'gya), steadiness (dhrti), success sampat), cheerfulness (ha'sya), spiritual ecstasy (roma'iṇca), humility (vinaya), meditation (dhya'na), seriousness (ga'mbhiirya), enthusiasm (udda'ma), imperturbability (aks'obha), magnanimity (aoda'rya), and undisturbed attention (eka'grata').

This kos'a has two main functions: viveka, discrimination; and vaera'gya, non-attachment.

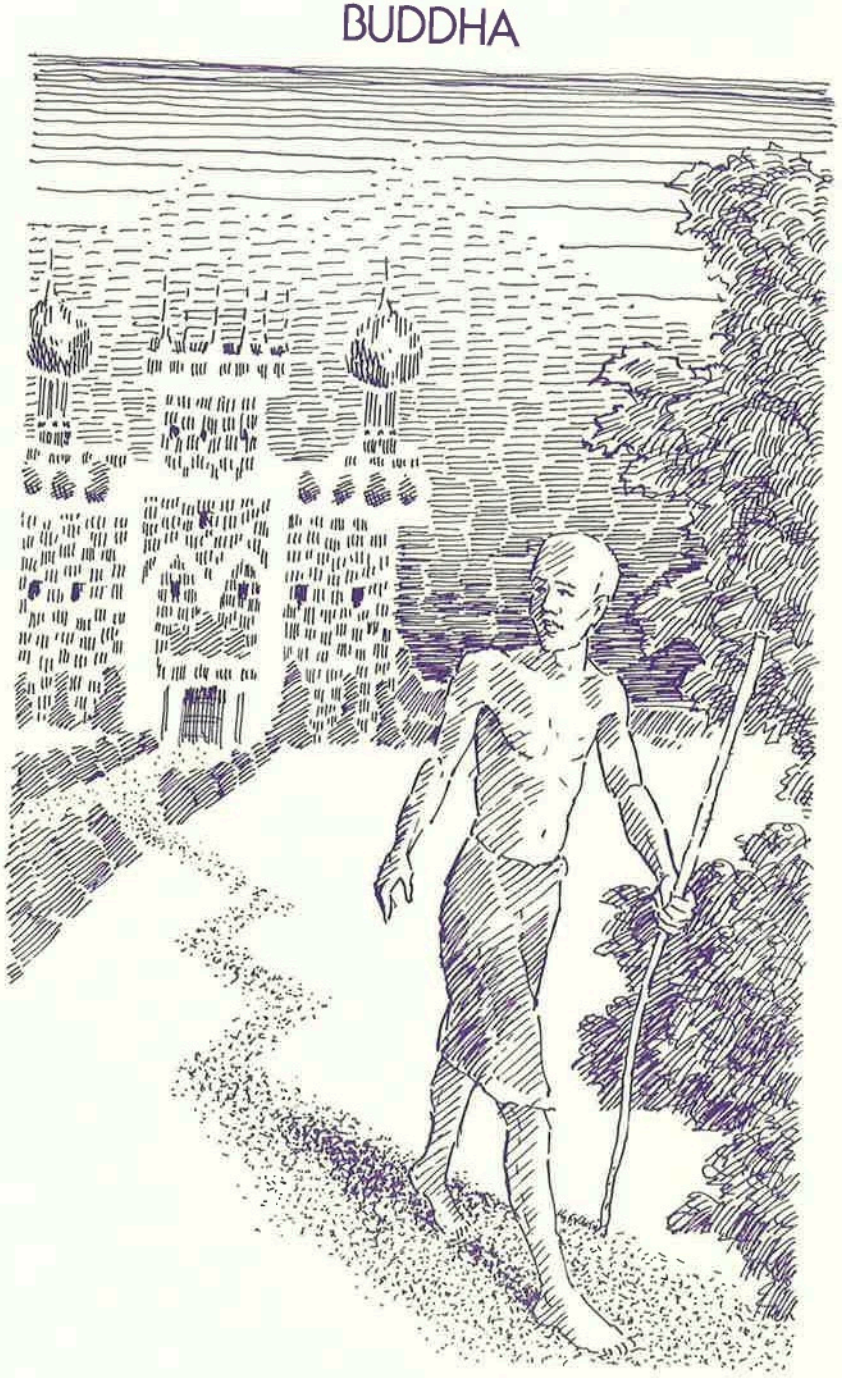
Viveka is knowing what is lasting and what is not--being able to discern the Eternal, Absolute Consciousness from the passing show of the material world. Discrimination means realizing that since one day we must all die, any attachment to this physical world can only ultimately bring pain and despair. Few people possess this discrimination. Once Ba'ba' asked, "What is the greatest wonder of the world?" No one could answer. He said, "The greatest wonder of the world is that every day bearers carry dead bodies to the cremation ground to be buried, and yet they never think that death will one day come to them."

A Sufi master went on an ocean voyage. Throughout the journey he told the other passengers, "Always remember that the only thing that separates you from this deep ocean, from instant death, is a thin layer of boards."

The passengers, engaged in shipboard amusements, soon became annoyed with the Sufi, and told him to leave them alone. One night there was a terrible storm at sea and the ship was wrecked. Many were instantly drowned. A few, including the Sufi, were able to cling to pieces of the wrecked ship and float to safety. The passengers were hysterical with panic and fear; only the Sufi remained calm. When they reached land, they asked him, "How were you able to remain so calm in that disaster?" He replied, "I told you, I was always remembering that the only thing that separated me from instant death was that thin layer of boards."

Lord Buddha was a pleasure-loving young prince in a palace so luxurious that it was even air-conditioned with perfumed winds fanned through cool fountains, to banish the heat of summer from those delightful halls. He never thought about the nature of life; he merely enjoyed all the sense pleasure life could offer, day after day, throughout his youth. His father, remembering an astrologer's prediction that his son would either become a world ruler or a great spiritual master, tried to keep him from knowing the existence of sorrow; he never let him leave those pleasure-charmed confines of the palace. But one day Lord Buddha left the palace without telling his father, and drove into the town in his chariot. On the way he passed an old man, bent double, toothless, hobbling along on his cane. Lord Buddha asked his charioteer what this was. The charioteer answered, "That is an old man, my Lord." "Will I also become like this?" "Yes, Master, old age comes to all people." Soon he passed a diseased man, and later a corpse, and was told in each case that all these conditions would one day come to him also--they were the lot of all humanity. Finally the Buddha met a monk who had renounced all attachment to the world, and he realized that this was his path, that he must leave the illusory and short-lived sensory pleasures of his youth and journey along the difficult road to Truth. He left his family, his wealth, his kingdom, and set forth alone, without any possessions, to become ultimately, the Enlightened One.

Vaera'gya can be attained only after viveka has been awakened. It has been interpreted by some spiritual aspirants as "renunciation," an avoidance of the things of the world. Thus they have mortified their flesh to develop renunciation for the transitory pleasures of their body; they have tried to create aversions in their minds to the natural instincts of eating, sleeping, and sexuality; they have fled the world to dwell in distant jungles or mountains far from the temptations of earthly life. Ba'ba' has said, "This is a defective approach." True vaera'gya cannot be a negative approach, for it is a positive attitude of love for God, of seeing the Universal Consciousness hidden within all the changing forms: "Instead of viewing the finite and superficial



as finite and superficial, look upon them as the finite expressions of the Infinite Supreme. Then love for the finite and love for the Infinite will merge into one. . . . This is called true vaera'gya. Non-attachment does not mean renunciation or desertion or forsaking one's wife, child and family and escaping to the Himalayas." (Ba'ba', The Great Universe [Los Altos Hills, Calif.: A'nanda Ma'rga Publications, 1973], pp. 46-47).

If this negative attitude is maintained toward the world, after death the entity will become a videhiima'na, a bodiless mind that has neither attained liberation nor is able to take another physical body to continue its journey. Because it was not attached to God, it did not attain salvation; because it created such an aversion to the physical world, it is not able to take physical form again. It must exist in this limbo state for a period of time, until again it is given the chance to work in this material world. Such a condition is like that of Ra'ja' Trisham'ku, a mythological figure in Indian literature, who had been given a boon by his guru to enter heaven in his physical form. But Vis'n'u refused to allow his body to enter heaven and sent him back down to earth. The guru was furious that his boon was not obeyed, and sent Ra'ja' Trisham'ku up to heaven again. They tossed him back and forth in this way for some time, until finally they decided that since he could not enter either heaven or earth, he should be suspended halfway in between--where he remains even today, one of the brightest stars in the heavens.

"Without love in your heart you cannot attain Him, so concentrate all your propensities, whether good or bad, towards Him and Him alone. Develop love for Paramapurus'a; this is my straight order. Non-attachment cannot take place unless and until love for Paramapurus'a is created." (Ba'ba').

HIRAN'YAMAYA KOS'A: SUBTLE CAUSAL MIND

"Hiran'yamaya kos'a" means "golden" kos'a.

This highest kos'a is the layer of brilliant golden effulgence. Here the feeling of "I" is latent, the awareness of the individual unit self is unmanifested. Here there is only intense attraction for the Supreme. Only a thin veil separates the sa'dhaka from the A'tman, from the Supreme Consciousness; the desire for union becomes almost unbearable until the Divine union takes place.

A disciple asked Ra'makrs'n'a, "How will I know God?" Ra'makrs'n'a told him, "Later I will show you." That afternoon when they went to the river to bathe, Ra'makrs'n'a grabbed his disciple, plunged his head beneath the water, and held him there. The disciple soon became desperate; his mind was riveted on his one desire--for air. At the last moment, the sage released him and he leapt into the air, gasping for breath. "Master, why did you do that to me? I almost died!" he cried. Ra'makrs'n'a answered calmly,

"When you feel as intense a desire for God as you did for air just now, then you will know that you do not have long to wait."

"The subtlest expression of the mind is in the hiran'ya-maya kos'a which is the first expression of mahattattva. It is the establishment in this kos'a in a universal manner that is termed savikalpa sama'dhi. When after emerging from the sam'ska'ra, the hiran'yamaya merges in attributeless Brahma, then alone we call it nirvikalpa sama'dhi." (Subha's'ita Sam'graha I, p. 63).

A'TMAN: BEYOND MIND

The essence of all these layers, at the very core of being, is the a'tman, the pure consciousness beyond all duality, beyond change, pleasure and pain, in the realm of pure peace and absolute bliss. One entity differs from another only on the level of the mental layers, where separateness and distinctions reside; but as one rises to higher and more expanded kos'as, he begins to feel more and more the all-expanded oneness of the universe, until he reaches the level of the a'tman where all are truly one. The mind can be compared to waves on the ocean: the smallest tip of the wave is the physical body, and the more expanded layers are the higher kos'as; the motionless, calm sea beneath the waves, the one essence that underlies all, is the pure a'tman.

> The ka'mamaya kos'a is bigger than the annamaya kos'a. The manomaya kos'a is bigger than the ka'mamaya kos'a. The atima'nasa kos'a is bigger even than the manomaya kos'a. The vijña'namaya kos'a is larger than this. The hiran'yamaya kos'a is bigger even than the vijña'namaya kos'a, and the biggest of all is the [a'tman]. (Subha's'ita Sam'graha I, p. 57).

> The reflection of the Purus'a that surges on the unit's entitative intellect - in the [kos'as] of the unit mind - is indeed the jiiva'tma' . . . and the Purus'a who is clearly manifest and characteristically ensconced in the Brahmaloka [see 3-2] - where God and man have no distinction- where the mind has not awakened - is the Parama'tman or Supreme Soul. In the transparent blue sky the moon abides in its own characteristic bearing and is reflected on the water below. . . . The water moon is not properly and clearly seen or understood due to waves or impurities in the water. Similarly, due to the existence of waves of propensities or the impurities of the sam'ska'ras . . . on the mental canvas, the reflection of the Parama'tman thereon (i.e., jiiva'tman) is not properly understood. That is why I said in the lower kos'as or cells where the propensive expressions or impurities of the sam'-ska'ras are greatly in evidence, the [A'tman] or characteristic spiritual Self is as much unmanifest. . . .

> Therefore a sa'dhaka has to free his mind from the impurities through sa'dhana'. This purgation of the mind, this freedom of the mind from the impurities, is indeed liberation. (Ba'ba', Subha's'ita Sam'graha IV, trans. Manohar Gupta [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 1968] pp. 81-82).

BONDAGE OF PRAKRTI OVER THE KOS'AS

The kos'as are distinguished from one another according to the degree of bondage of Prakrti over them. In all of them, as in all entities of the universe, all gun'as are operating; but in each, one gun'a is dominant, one gun'a has intermediate influence, and the third has the least influence (see table 6).

TABLE 6

KOS'A	BONDAGE OF GUN'AS		
	Dominant	Intermediate	Least
annamaya	static	mutative	sentient
ka'mamaya	static	sentient	mutative
manomaya	mutative	static	sentient
atima'nasa	mutative	sentient	static
vijña'namaya	sentient	static	mutative
hiran'yamaya	sentient	mutative	static

> Just as in a dirt-free . . . mirror you can see an original object very well, and when it becomes dirty the knowledge of the object becomes hazier, exactly so is the case with self-visualization of a'tman in the mental mirror. In wakefulness, i.e., in the ka'mamaya kos'a, the reception of the self-reflection is extremely difficult as a rule, but in a dreamful state, i.e., in the manomaya kos'a, its comprehension is somewhat easy. So is the case with pitrloka [see 3-2] or atima'nasa kos'a. In the . . . janarloka or vijña'namaya kos'a His reflection is indistinct and frail like the reflection in water. Even in . . . the hiran'yamaya kos'a or taparloka, His bearing is not clearly reflected. He is properly apprehended and realized in the Brahmaloka, where He is clearly and resplendently manifest. Just as a shadow beside a sun-ray or a sun-ray beside a shadow is clearly understood, similarly perspicuous is His clearness or manifestness in the Brahmaloka. The greater the influence of Prakrti or avidya', the greater the impurities. This is the reason why the lower cells or kos'as are less capable of expressing His greatness than the higher ones. (Subha's'ita Sam'graha IV, p. 81).

PERFECTION OF THE KOS'AS

> The mind is the object of a'tman. To attain a'tman, blend the mind with its original subject. Unify the object with the subject. . . . There is only one way to self-realization and it is to fuse the mind with the knower of mind, that is, to eliminate the crude manifestation of the a'tman. How is this possible? This is possible only through the introversion of the tendencies, and the tendencies are introverted only through knowledge and sa'dhana'. It is not possible to introvert them until each and every kos'a is realized. When the mind realizes that the physical body is the vehicle of the mind, then you will know that there is progress in sa'dhana'; that is, it is necessary to have perfect conception of each kos'a. For this it shall have to be conceived where one kos'a ends and another begins. . . .
>
> . . . Dharma makes each kos'a perfect. . . . In olden times people were under the impression that [only the world and the kamamaya kos'a existed.] They never thought of going beyond the ka'mamaya kos'a. Had they contemplated a little deeper, they would have realized that they were totally mistaken. These days many modern philosophies are only materialistic. Their propounders did not apply their minds to the full. For this very reason they cannot be considered perfect philosophies. Only those philosophies which carry us to the highest levels of the soul by observing every current of the mind are the real philosophies; the rest are only academic logic. (Subha's'ita Sam'graha I, pp. 61-62).

The means to perfect all the kos'as is As't'a'unga Yoga, or Eight-Limbed Yoga. Each one of the "limbs" develops and perfects one or more of the kos'as, as shown in table 7.

TABLE 7

KOS'A	PRACTICES FOR PERFECTING KOS'A
annamaya	a'sanas (yoga postures) - 3rd limb of As't'a'unga Yoga proper diet requisite physical labour
ka'mamaya	Yama-Niyama (moral principles) - 1st and 2nd limbs
manomaya	pra'n'a'ya'ma (control of vital energy) - 4th limb
atima'nasa	pratya'ha'ra (sense withdrawal)* - 5th limb
vijina'namaya	dha'ran'a' (conception) - 6th limb
hiran'yamaya	dhya'na (meditation) - 7th limb
	*Pratya'ha'ra is accomplished in A'nanda Ma'rga sa'dhana' by the three shuddhis (purifications) and by Varn'a'rghyada'na (Guru Pu'ja')

"The existence of man is [constituted] of five kos'as, and spiritual practice is eight-fold. . . .

"Why is As't'a'unga Yoga called dharma? Dharma is to attain perfect happiness and perfect happiness is the attainment of the soul, there being only partial happiness in the kos'as. So as long as the soul is not attained, every kos'a shall have to be perfected. Each kos'a has to be taken care of. One kos'a cannot be perfected to the exclusion of the rest. (Subha's'ita Sam'graha I, p. 64).

"To convert the mind into a real mirror, every kos'a has to be made transparent and crystalline. The attitude of the lower kos'as has to be sublimated into the higher kos'as and then again the higher kos'as have to be made still more transparent by means of sa'dhana' - by means of the penetrating projection of the sentient force - and merged in the still higher kos'as. Thus through the medium of kos'a-wise sa'dhana' the higher the loka [see 3-2] a sa'dhaka attains, the fuller his entire entity will become with Divine radiance, with Divine bliss." (Subha's'ita Sam'graha IV, p. 83).

However, those who do not consciously practise As't'aunga Yoga are also developing; all their five kos'as are also being perfected, although by more gradual, natural means, as in table 8.

TABLE 8

KOS'A	NATURAL MEANS OF DEVELOPMENT
annamaya	diet; physical labour
ka'mamaya	physical clash (jad'a saunghars'a) with nature, sickness, deprivation; through war, travel, etc.
manomaya	physical clash
atima'nasa	psychic clash (bha'va saunghars'a) contact with higher-developed minds, exposure to new environments and ideas, education, etc.
vijina'namaya	psychic clash
hiran'yamaya	attraction for the Infinite (Brhades'ana')

KOS'AS AND CAKRAS

"The human body is made of five fundamental factors. These five fundamental factors are being controlled by pra'n'a, the first of the five internal vital principles. The pra'n'a is being controlled by the mind. . . . The different seats of the mind for the indirect control of the different corporal factors are called "cakras" or "circles" of centres of psychic force. . . .

". . . the five kos'as . . . chiefly control the five cakras [see table 9]. . . ."

TABLE 9

KOS'A	CAKRA
ka'mamaya	mula'dha'ra (at the base of the spine)
manomaya	sva'dhis't'ha'na (at the base of the genital organ)
atima'nasa	man'ipu'ra (at the navel)
vijina'namaya	ana'hata (roughly corresponding to the position of the heart)
hiran'yamaya	vishuddha (at the top of the spine)

No physical factor in particular is controlled at the a'jina' cakra [between the eyebrows], the seat or central point of the mind. . . . One who is engaged in bringing this seat of knowledge under one's control is indeed a sa'dhaka. For him alone is open the Divine sphere.

The all-round, perfect sa'dhana' is the sustained effort to identify every kos'a with the inner self completely. The more a sa'dhaka goes forward in his sa'dhana', the more his cakras and vrttis get gradually controlled by the higher and higher kos'as. It will not do for a sa'dhaka to stop here. At the final stage of his sa'dhana', even the bearing of the a'jina' cakra, i.e., the whole of his mind-entity, has to be taken to the higher loka; i.e., taking it to the Brahmaloka, he has to merge it in . . . Consciousness. It is in the sahasra'ra, the seventh cakra, the thousand-petaled lotus seat of Brahma in the summit of the skull, that he can get himself established in real happiness - can go beyond the tether of pleasure and pain. That state indeed is the ultimate goal of the unit--his own characteristic state. That state is the characteristic state of Brahma also. There exists neither you nor He separately--the two become one. . . . So you see, man's destiny is in his own hand. You are certainly capable of controlling yourself. Here "yourself" means your propensities - the pirating demons within you. (Subha's'ita Sam'graha IV, pp. 88-90).

As the mind rises to higher and higher kos'as during mental concentration, it hears the "divine sounds" of the kun'd'alinii rising to higher and higher cakras.

The sound which originates from the vibration of the ka'mamaya kos'a resembles the sound of ankle bells. When the manomaya kos'a vibrates, the sound resembles flute music. The Vaes'n'avas call it the flute sound of

Lord Krs'n'a. The vibration of the Cosmic thought projection reverberates in the atima'nasa kos'a like a long bell sound. In vijña'namaya kos'a this sound resembles the buzzing of a bee or the roaring sound of the sea. In hiran'yamaya kos'a one hears a feeble oṃ'-sound. . . . One hears that particular Cosmic sound where his mind is stuck. In the absence of mental concentration, one does not generally hear any of these sounds of the oṃ'ka'ra. (Ba'ba', Subha's'ita Sam'graha V [Bengali], informal translation [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1977], p. 81).

INFLUENCE OF KOS'AS

When the vital energy flows from different kos'as, it can have different influences on others:

1. Physical attraction. When one person's ka'mamaya kos'a influences another's annamaya kos'a, this is physical attraction. Many marriages are based on this energy flow between the two lowest layers of the human entity; it is little wonder that they do not succeed.

2. Bhu'ta vidya': hypnotism. When one's manomaya kos'a influences the ka'mamaya kos'a of another, this is hypnotism. In effect the subtler mind of a more forceful individual is telling another's conscious mind how to "run" his physical body, replacing the subject's mental "program" with the hypnotist's own. Some magicians do this, replacing the audience's perceptions with their own visions, and thus people see not the external world but the magician's mental picture. Those within the range of a magician's influence may see a rope sway up to the sky like a writhing snake; but those outside of his influence will see the reality, a pile of rope on the ground and the magician standing in front of it motionlessly with his eyes closed, concentrating his mind. Hypnotists can convince their subjects that they have become children, and the subjects will walk and talk and write like small children; they can convince them to eat paper for bread and drink the "water" in an empty glass; they can plant future "suggestions" in their subjects' minds for future action. Ba'ba' has said that one should not allow oneself to be hypnotized, because the mind becomes weakened. If one is hypnotized too frequently, he will ultimately lose all his own will-power.

3. Ra'ks'asii vidya': "demonic influence." When one's atima'nasa kos'a influences another's manomaya kos'a, it is called "demonic" influence. This is practiced by many avidya' ta'ntrikas (practitioners of spirituality for selfish or evil motives). Although they may demonstrate many powers, later they will have to suffer greatly for the concentrated flow of negative energy they emanated. Those who are practicing vidya' sa'dhana' have nothing to fear from such individuals, for the force of vidya' is far stronger than that of avidya'. Some people believe that Hitler utilized this influence in his mass hypnotism of millions of German people. He was very interested in the occult, and sent many close associates to Tibet to study with lamas there. There was a colony of Tibetans living near his headquarters, some of whom were thought to be giving him secret lessons. From the Eastern tradition he adopted the swastika, symbol of victory--but he perverted it, twisted and reversed it. Those who knew him well said there were really "two" Hitlers: one so inconspicuous that you would never look at him twice on the street; and another, his "other state," which was so powerful one could barely stand to be in the same room with him. Because he misused his powers, he was ultimately defeated.

4. Gandharva vidya'. This is the influence of vijña'namaya kos'a over atima'nasa kos'a, through music or oratory. Many madhyam (middle) gurus (see 3-8) elevate the minds of their disciples in this way, by singing, dancing or beautiful speeches.

5. Daevii vidya'. This is the influence of hiran'yamaya kos'a over vijña'namaya kos'a. Madhyam gurus also use this influence to elevate their disciples.

6. Brahma vidya'. This is the influence of the A'tman, the Supreme Consciousness, over the hiran'yamaya kos'a. "He alone who attracts the hiran'yamaya kos'a of a man is the highest (Supreme) guru." (Subha's'ita Sam'graha I, p. 66). This is the eternal attraction between the Cosmic Soul and the unit soul, expressed through the medium of a perfect being, a sadguru (see 3-8). The Sadguru is always attracting the disciple, whether or not He is in physical form; and the disciple can enjoy His bliss even if he is physically separated from Him.

3-2 SAPTALOKA'TMAKAM' BRAHMAMANAH.

THE MIND OF BRAHMA IS COMPOSED OF SEVEN LAYERS.

sapta = seven

loka = region, layer, realm; "that which comes under objectivity"

a'tmakam' = composed of

manah = mind

In the process of saiṅcara the Supreme Subject is gradually transformed into objectivity; the Cosmic Witnessing Entity, while retaining His role as Subject, also becomes object to Himself. This transformation from subject to objectivity, from crude to subtle, is a gradual process; each stage of the metamorphosis is a different vibrational level from the others, differing according to the relative bondage of the three gun'as of Prakrti. The Cosmic Consciousness remains as Witnessing Entity behind all the stages. These different stages of transformation are called "lokas," and there are seven of them.

BHU'RLOKA: PHYSICAL WORLD

This is the world of the five fundamental factors, the created universe. "Crudeness is dominant everywhere in the paiṅcabhaotika world. . . . Brahma has only a mental body. This paiṅcabhaotika world has been created only for the crudest manifestation of this very mental body. . . . The physical world is characterized by crudeness. Hence tamogun'a is dominant here, rajah is ordinary, and sattva is recessive." (Subha's'ita Sam'graha I, p. 45). Bhu'rloka exists as an objective external reality to the unit minds, but it is internal to the Cosmic Mind.

BHU'VARLOKA: CRUDE MENTAL WORLD

This is the world of becoming, where the five fundamental factors have just begun taking form but have not actually been converted into materiality.

> It is that stratum of the mind which is engaged in the working of the physical body. All the tendencies like appetite, avarice, sleep, indolence, are relating to the physical body. The vibrations or pulsations of these potentialities as a whole take place in bhu'varloka.
>
> It is from this stratum that the crudest aspect of the unit mind is created and this is called . . . the "ka'mamaya kos'a." For the reason that Brahma has no physical body, there is no ka'mamaya body capable of the performance of the functions of the physical body, but from the crudest mental manifestation of His mind, there is the creation of bhu'varloka as the stage precedent to the creation of bhu'rloka. Through His bhu'varloka He enjoys internally His mentally-created paiṅcabhaotika world. (Subha's'ita Sam'graha I, p. 46).

SVARLOKA: SUBTLE MENTAL WORLD

> It is the svarloka which is called the "manomaya" world. It is in this stratum that a person experiences pleasure and pain. . . .
>
> In Sam'skrta, "heaven"(svarga) and "svarloka" are synonymous. Pleasure-seeking persons perform righteous deeds actuated with the motive of attaining heaven after relinquishing the mortal body. The sam'ska'ras exist in this very manomaya world or the manomaya kos'a, known as the pure mental sphere. Here rajogun'a exists in minor degree. Sam'ska'ra is generated in the svarloka. It is the popular belief among the Christians, the Mohammedans, the Jains, and the ritualistic Hindus that the fruits of virtuous deeds are enjoyed in svarloka or heaven. (Subha's'ita Sam'graha I, pp. 46-47).

MAHARLOKA: SUPRAMENTAL SPHERE

> Another name for maharloka in Sam'skrta is "atima'nasa loka," meaning thereby the supramental sphere. Here rajogun'a is conspicuous, sattvagun'a is less conspicuous, and tamogun'a is insignificant. In this very stratum, the sam'ska'ras pulsate first of all. The human mind is propelled through the sam'ska'ras to undergo the reactions of its acts. The first vibration of the collection of sam'ska'ras is created in this very sphere. Suppose a man has to visit a cholera-stricken place. Even before going there some one whispers in his mind that he too will fall a victim to cholera. . . . On his going there, . . . he actually [gets] cholera. [This is the function of the atima'nasa sphere.] The first yearning for sa'dhana' also or the initial throbbings of strong desire . . . take place in this sphere. In this very sphere, the inspiration of the soul for the first time becomes active. For this reason it is found that the potentials for sa'dhana' or their classification for different persons germinate in this sphere. (Subha's'ita Sam'graha I, p. 47).

JANARLOKA: SUBLIMINAL STRATUM

> This is called "vijina'namaya loka." True knowledge, wisdom and [non-attachment] dominate in this sphere. These attributes are sometimes conspicuous even in pleasure-seeking persons, but there are obstacles on the way on account of the dominance of bhu'h, bhu'vah, etc. In this janarloka, sattvagun'a is most conspicuous, tamogun'a is less conspicuous, and rajogun'a is insignificant. (Subha's'ita Sam'graha I, p. 47).

TAPARLOKA

> This is called "hiran'yamaya loka." In the hiran'yamaya loka, sattvagun'a is most conspicuous, rajogun'a is less conspicuous, and tamogun'a is least conspicuous. Here knowledge is in an unmanifested state, and even

the ego or "I" feeling is not clearly manifest but exists in latent state. There are no English equivalents for the names of the spheres above the janarloka. (Subha's'ita Sam'graha I, p. 48).

SATYALOKA

The three gun'as are present here also but they are not manifest. Here Purus'a is dominant. Purus'a alone is manifest in this sphere. Satyaloka is the state of Nirgun'a Brahma. (Subha's'ita Sam'graha I, p. 48).

WITNESS-SHIP

By its very nature, if the mind is to possess objectivity, it must also have a witnessing entity. The witnessing entity is the summum bonum of the mind. Philosophy has given different names to the witnessing entity according to the differences in the nature of the objective mind, but this does not mean that the same Purus'ottama is not acting as the witnessing entity at different states of the mind. It is He who reflects Himself as the witnessing counterpart by functional difference due to the changing mental status. The Purus'ottama witnessing the causal Cosmic Mind, subtle Cosmic Mind, and crude Cosmic Mind has been called "Vira't'a" or "Vaeshva'nara, Hiran'yagarbha and "Iishvara," respectively [see table 10]. (Idea and Ideology, p. 43).

TABLE 10

LOKA	MIND	WITNESSING ENTITY
Satyaloka	----	Purus'ottama
tapahloka	causal	Vira'ta or Vaeshva'nara
janarloka	causal	Vira'ta or Vaeshva'nara
maharloka	causal	Vira'ta or Vaeshva'nara
svarloka	subtle	Hiran'yagarbha
bhu'varloka	crude	Iishvara
bhu'rloka	crude	Iishvara

UNIT MIND VERSUS COSMIC MIND

The unit and the Macrocosm both have seven strata or layers, and these layers are closely related.* But the microcosmic mind and the Macrocosmic Mind have the differences noted in table 11.

*The unit has five kos'as of mind, the physical body, and "sa'ma'nya deha" - the stage of pure mahat and aham.

TABLE 11

MICROCOSMIC MIND	MACROCOSMIC MIND
Created in pratisaincara by "powdering down" of matter into subtler factor.	Formed in saincara under the localized influence of static Prakrti.
Unit mind's imagination cannot produce physical reality; it can only create physical mixtures or chemical compounds, by transforming the five fundamental factors created by the Macrocosm. "Human beings cannot create anything original." (Ba'ba').	Cosmic Mind's imagination creates realities for the unit mind; It metamorphoses Its singular Self into many unit entities at all different stages of crudeness and subtlety.
Material world appears as an external reality, diverse and detached from the Source and from the observing unit mind.	Material world is internal to Cosmic Mind, neither diverse nor outside; appears as one collective unity, united to its source.
Requires indriyas, or organs, to function in external world of physicalities.	Requires no organs since all is internal for Him.
Multi-purposive (many vrttis, desires) and unilateral (citta can take only one object at a time, unit can only do one thing at a time).	Multilateral (can perform many actions at once - through His multilateral activity the entire universe is being run); and uni-purposive (His sole desire is that all the creation again merge in Him).

The will of the Cosmic Mind guides all the unit entities, but human beings with their unit egos and unit wills have some degree of freedom also (see 1-15). If human beings move against the flow of the Cosmic Mind in pratisaincara, which is toward ultimate merger in Consciousness, they will become degenerated; but if they direct all their unit energies in the same direction as that flow, their speed in Brahma Cakra will be greatly accelerated.

If the crude and subtle portions of the unit mind suspend their operation by the process of sa'dhana', the causal portion of the unit mind cannot maintain its separate identity; the sa'dhaka experiences the state of sama'dhi, the feeling that there is only one causal mind in the

Universe. But if the seed of reaction to past action remains, the microcosmic mind must return to its unit form, must descend to the subtle and crude layers again to work out the reaction. When all reactions are finished, and all seeds are burnt (see 1-22, "dagdhabiija"), the unit mind merges eternally in Cosmic Consciousness--the state of moks'a.

3-3 KA'RAN'AMANASI DIIRGHANIDRA' MARAN'AM.

LONG SLEEP IN THE CAUSAL MIND IS DEATH.

ka'ran'a = causal

manasi = in mind--7th case ending

diirgha = long

nidra' = sleep

maran'am = death

There are four states of consciousness, depending upon which layers of the mind are active. These are: waking, dreaming, dreamless sleep, and turiiya (state of non-duality):

> Under the influence of Prakrti there can exist three conditions or states between the unit entity, conscious of its smallness, and the unfathomably great Brahma. These three conditions are wakefulness, dream, and sleep. None of these three is permanent, for they are evolved by the influence of Prakrti's three gun'as or attributes, viz., sattva, rajah, and tamah. In all these three conditions Macrocosm and microcosm remain apparently separate. But the influence of Prakrti being absent in the fourth condition, which is known as turiiya (state of non-duality) or kaevalya (absolute identity with the Divine essence), there remains no distinction between Brahma and the unit. Both are one consummate whole. (Subha's'ita Sam'graha II, p. 81).

There are, in addition, two other states of the mind: senselessness and death. This su'tra specifically discusses the death state; but to fully understand this, all six states should be understood.

JA'GRTA: WAKING STATE

This is the state of mind when all three layers of mind, crude, subtle and causal ("conscious," "subconscious" and "unconscious") are operating; but the conscious mind, with the crudest wavelength, predominates over the other two. The conscious mind, ka'mamaya kos'a, is concerned with the crude external world: perceiving sensations via tanma'tras (see 2-22), desiring, and materializing those desires. During the waking state, the mind receives many impressions through the indriyas, which agitate the conscious mind and nervous system, making them unsteady and restless. An impression of this restlessness is left in the brain cells. This imprint can be short-lived or long-lasting depending upon the degree of its intensity. Sometimes, however, even a significant impression is compelled to "make room" for a newer one under the impact of other, stronger impressions, and the previous one loses its permanence.

> . . . in the wakeful state [the soul] thrives on the crude, i.e., the crude world is its pabulum, its food. In the wakeful state it also thrives on the subtle, for the source of its materialistic acts actually abides in the subtle mind. Candidly its real bhoga (experience of pleasure and pain) indeed takes place in the mental sphere. If the mind is out of sorts, one cannot properly enjoy a beautiful sight, a dainty food or a delectable drink. In this wakeful state the a'tman or soul is called . . . four-phasic, i.e., in this state all its four phases remain, either explicitly or implicitly. In other words, the wakeful [phase] is explicitly evident, and . . . the dream, sleep and turiiya [phases are latent]. (Subha's'ita Sam'graha II, pp. 125-126).

Influence of avidya' in the waking state

> Why is the unit mind more vulnerable to avidya' [the force of ignorance, leading away from the Cosmic Nucleus] during its wakeful state? Because in the mind there are eight fetters and six passions (see 2-17) and outside it there are the captivating charms of deceitful superficialities. Every mental action is vulnerable to both internal and external influences. According to the influences of the internal passions and fetters of the mind, [the person] races towards objects concerning his body, like women, food, drink, etc., thinking them to be objects of self-gratification. A sa'dhaka (spiritual aspirant) has to guard himself against the glamour of these external baits scrupulously, has to be self-controlled. But will self-control be possible in this way, unless it is made firm internally in the mind? It is certainly not possible by becoming a hypocritical sa'dhu, tramping around with a smear of ashes on the body and a . . . bowl in hand. Without going in for the external paraphernalia and formalities, one has to prepare oneself internally, maintaining balance between the inside and the outside. . . . Although the body-centred pleasure is perceived by the mind in the wakeful state. . . . its materials are supplied from without. As a result, the privations of the external world stand in the way of real happiness, for sometimes the external world may fail to supply one with things in accordance with the desires and wishes of the mind. The mind then has to run up and down for them. It gets very agitated, and peace becomes the casualty. (Subha's'ita Sam'graha II, pp. 84-85).

SVAPNA: DREAMING STATE

Due to excessive physical or mental labour, the nerve cells and fibres of the body become fatigued and seek relaxation. The conscious mind also stops functioning. After extreme mental labour, the subconscious mind may also stop functioning, and only the unconscious mind does the work of the conscious and subconscious layers (see next section). The person falls asleep.

What the unit entity has imagined or done during its wakeful state has been recorded in its subconscious mind. These accumulated experiences of the subconscious mind help us a great deal in daily life by enabling us to recognize new objects or situations by comparison to already-perceived objects or events. In the sleeping state, if a person's nerve cells are stirred and disturbed, this agitation arouses these impressions which have been stored in the subconscious mind during the waking state. Some physical causes for this agitation of the nerve cells are:

1. Due to overeating, eating too late at night, constipation, or eating ta'masika foods, a "gastric wind" may form and rise upward to stimulate the nerve cells during the night.
2. The nerve cells may be weak due to brain illness, general body sickness, or upset digestive system.
3. Cerebral heat in the brain (sudden heat in the back portion of the cranium), caused by vehement thinking, may stimulate the cells.

"Our previously-imagined or previously-felt objects reappear in our subconscious mind in a disjointed form. This we call dream." (Subha's'ita Sam'graha II, p. 87). In the absence of the functioning of the conscious mind, the subconscious mind accepts the stream of thoughts arising from one or more such impressions as real. Thus in the wakeful state the mind enjoys crude objects; but during the dreaming state the mind enjoys its own, subtle objects:

> The difference in the dreamful state as distinguished from the wakeful state is that during [the dream state] none of the perceptions are taken from the external [world of the five fundamental factors]. Whatever is perceived is all self-conceived. [Ordinarily all three layers of mind are functioning, conscious, subconscious, and unconscious.] All the three conditions being in right order during the wakeful state, the imagined objects do not appear to be true during imagination (the habit of the subtle or subconscious mind), for the unit, influenced as it is by the conscious mind which is the perceiver of the external world of the five fundamental factors, can very well understand that the actions of the subconscious mind are all simply imaginary. But during the dreamful state, the crude or conscious mind being quiescent, the relation of the unit with the external world is snapped, severed; and at that time the imaginary objects appear to be real. (Subha's'ita Sam'graha II, pp. 85-86).

For instance, during a dream we imagine ourselves to be flying in the sky and it seems to be true because the conscious mind is not functioning. We imagine we are haunted by a ghost; out of extreme fright we become speechless and mutter inarticulately out of fear. Some people die of heart failure in this way. Such fears will occur when the dreaming

person is lying flat; but if, while dreaming, his hands or feet touch the ground [thus stimulating his indriyas], the conscious mind starts functioning and the dream is disturbed. (Ba'ba', a darshana, Ranchi, India).

It is obvious that such a dream is not only of no consequence, but the very story formed therein is not well-knit, owing to the mere reappearance of the objects accumulated in the different parts of the brain. . . .

. . . Those who have purity of thought and also restraint over their diet, are generally less susceptible to such dreams. Such dreams never come in deep sleep. (Subha's'ita Sam'graha II, pp. 88, 129).

Scientific experiments being performed at present seem to indicate that everyone dreams, even though they may not remember their dreams upon awakening. Everyone seems to have "REM," or "rapid eye movements," and a certain pattern of brain waves, which have both been associated with dreaming. But scientists have not yet experimented on yogis; they may find different results.

True dream

There is yet another type of dream. Man's atima'nasa kos'a (supramental mind) is the storehouse of all knowledge. At times a premonition of a would-be great happiness or sorrow, which only the omniscient causal sphere can visualize, is created during deep slumber in the subconscious mind of an individual, who is deeply concerned with that particular happiness or sorrow. Such dreams do not take place very often. Nevertheless such a dream does carry the prognosis of a true event. . . . The all-knowing causal or unconscious mind cannot give expression to its all-knowingness due to the fickleness of the conscious and subconscious minds, as well as due to its own expressional inability, but it can just as well awaken in the calm conscious and subconscious minds of a person in deep slumber those visions and prognoses of past, present or things to come with which he may get particularly entangled or overwhelmed. The surging vibrations flow coming out of the fountainhead of the unconscious mind, and vibrating the subconscious mind, is also a sort of dream, and that dream is not devoid of significance, for its causer is the all-knowing causal mind. This we may call "supramental vision." (Subha's'ita Sam'graha II, pp. 88, 130).

This is similar to the medieval idea that dreams issued out of one of two gates: either a gate of horn (false dreams) or a gate of ivory (true, prophetic dreams).

Ba'ba' told the story of a man in a small village in India whose son was dying of a disease that no doctor could diagnose or prescribe medicine for. The man was desperate; he had been to every kind of doctor but could not find any to cure his beloved son. So, with his mind in tremendous turmoil, yet focused on this problem of how to cure his son, he slept; and in this sleep his concentrated mind penetrated to deep layers of his causal mind. In this unconscious layer, the all-knowing

KA'LII AND THE MEDICINE

mind, was also the knowledge of which medicine to cure his son. When this knowledge began to emerge into consciousness, it associated itself with an image stored in the man's subconscious layer of mind, the image of the goddess Ka'lii, whom he worshipped daily. And so, when the man dreamt, he saw the goddess Ka'lii coming toward him with her hands outstretched with the particular medicine he needed. He woke up and ran right to the herbalist, bought the medicine, and cured his son. Then he gave all his money to the Ka'lii temple, because he said that Ka'lii, appearing to him in a dream, had cured his son. Actually, Ba'ba' said, it wasn't Ka'lii--it was the knowledge in his own unconscious mind.

Waking up

> The cause that effects the [end] of nirvikalpa or savikalpa sama'dhi will also be responsible for the [end] of sleep, as long as unserved sam'ska'ras, or reactive momenta of past and present deeds, exist. The seeds of reactions remain accumulated in the unconscious mind. Just at the end of sleep the subconscious mind, and almost with it the conscious mind, get awakened through the influence of Prakrti's mutative principle. This we call waking up. At times when, just on the point of waking up from sleep, the subconscious mind gets awakened but the conscious mind does not, the unit dreams according to his sam'ska'ras. Such a dream, generally not being due to any physical disturbance or disease, and its preceding state being immersed in the unconscious mind, is often found to come true. That is why people say, "True comes the dream that takes place in the last portion of the night." (Subha's'ita Sam'graha II, pp. 91-92).

NIDRA': DREAMLESS SLEEP

In dreamless sleep neither conscious nor subconscious mind functions; only the unconscious, or causal, mind (atima'-nasa, vijña'namaya and hiran'yamaya kos'as) is operating.

Special type of joy

> . . . the time when the unit does not [direct] his body after any longing or desire, nor does he see any dream, is . . . known as the state of sleep . . . In the absence of any particular conceptual or external expression, such a state is one of absolute cognition for the unit. On account of this absolute cognition, the unit enjoys a special kind of bliss. In the absence of any crude or subtle function of the mind, he cannot feel any happiness or sorrow, any pleasure or pain. That is why in that state he gets a special type of joy. (Subha's'ita Sam'graha II, pp. 133-134).

> In the wakeful state a unit considers himself distinct and separate from Brahma. In the dreamful state such a sense of distinction diminishes a little [but there is still separateness because there is still the feeling of perceiver and perceived]. In the sleeping state it is still less. The fevers and frets of the small ego being absent in sleep, a sort of calm, tranquil happiness or static, passive pleasure is felt. But in the dreamful state where the mind's internal suffering and enjoyment go on as usual, the amount of happiness is certainly not there to that extent; rather various kinds of pain are also felt. (Subha's'ita Sam'graha II, pp. 83-84).
>
> In spite of a person's heart being rent asunder by hundreds of shocks, sorrows and insults, he forgets everything during sleep; he enters a condition of ease and comfort. Sleep is an event devoid of all feelings. The person realizes only afterward that a moment ago his condition of void was an objectless state.
>
> . . . [a person's] sense of unit-hood becomes dormant for the time being. That is why the amount of his happiness is far greater than that of his wakeful state. (Subha's'ita Sam'graha II, pp. 88-89).

Absence of material distinctions

> In a wakeful or dreamful state, visual perception continues in the crude as well as subtle spheres, and so in such states material distinctions do exist. But in a state of sleep, the crude and subtle functions of the mind being absent, the cognition of material diversities is also nil. That is to say, all the worldly objects become one with him [the sleeper]. The state of absence of distinction is a special kind of happiness, and so the unit goes on enjoying it in his sleeping state. But this unity of sleep is not actually the state of self-expansion or absolute identity with the Divine essence. The knowledge of material distinctions can be dispensed with in two ways: in a very brilliant radiance the perception of differences gets lost, for at that time, all objects appear radiant. Then again, in absolute darkness material disparities get lost, for then is observed only a cimmerian darkness, wherein all objects lose their respective outlines. The unity of sleep is the same as that of the stupefying cimmerian [unity]. That is to say, the power of vision is intact, so are the objects, only visualization is not there. Hence the joy of sleep is static or passive. After sleep comes dream or wakefulness . . . The seeds of the wakeful and dreamful states abide in this state, and so its happiness is not absolute happiness, but a fragmentary or partial one. (Subha's'ita Sam'graha II, pp. 134-135).

VIKS'IPTA: SENSELESSNESS

The difference between sleep and senselessness is that during sleep the conscious and subconscious minds (ka'mamaya and manomaya kos'as) take rest after becoming fatigued, while during senselessness they are compelled to stop functioning due to some external blow or mental shock. This stops the functioning of the nerve cells and nerve fibres, without which these layers of mind cannot function. (The causal or unconscious mind, however, is "extra-cerebral" and can function without the help of the nerve cells of the brain). "Sleep is a temporary repose and thus one feels physically better after it; [but] during unconsciousness the activity is forcibly stopped and so [afterwards] the body feels extremely weak and limp." (Subha's'ita Sam'graha II, p. 89).

SAVIKALPA SAMA'DHI AND TURIIYA (NIRVIKALPA SAMA'DHI)

The mind enters sleep due to fatigue, and senselessness due to a blow or shock. In both states the unit entity's will force is absent. The unit entity enters sama'dhi, however, by consciously using its will force to withdraw its energies from the physical, and, by intense concentration, merging the crude layers of the mind into the subtler ones. The difference between sleep and sama'dhi is that, in the former, material distinctions are eliminated by an all-pervading, yet soothing darkness; in the latter they are eliminated by an all-pervading radiance. Since the unit causal mind is the same as the Cosmic causal mind, if the crude and subtle portions of the unit mind suspend their work by the process of sa'dhana', the causal portion of the unit mind cannot maintain its separate identity and merges in the Universal causal mind.

> . . . at that time the Cosmic Mind enjoys infinite happiness; since the Cosmic Mind has no perceivable entity outside It, Its peace stands no chance of being perturbed by any clash or counter-clash with any external phenomena. As in sleep and [senselessness], so in savikalpa sama'dhi the vital force remains intact and the physical bearing, like any other crude object, remains directly under the dictates of the Cosmic Mind. But the unserved sam'ska'ras do not let the unit entity remain in the Cosmic stance for long. The mutative principle of Prakrti brings him back to his unit-hood in order to undergo and serve those sam'ska'ras. (Subha's'ita Sam'graha II, pp. 89-90).

Nirvikalpa sama'dhi or turiiya

The difference between savikalpa and nirvikalpa sama'dhi is that in savikalpa sama'dhi the unit merges in the Cosmic Mind, while in nirvikalpa sama'dhi it merges in the Supreme Purus'a. Then "there remains only an unexpressed Bliss Entity, whose perceiver remains self-lost in ecstasy,

completely oblivious to what he has got or what he is getting." (Subha's'ita Sam'graha II, p. 90). There is no distinction whatsoever between Brahma and the unit entity, between the knower and the known.

None of the three states of sleep, senselessness and sama'dhi can be remembered, because in the state of causal mind no memory is recorded on the mental plate. But the three states can be distinguished by their after-effects. After senselessness one feels weak or limp; after sleep one feels relaxed and rested, but after sama'dhi one feels waves of blissful exhiliration (see 1-24).

Differences between waking, dreaming, sleeping, and turiiya

> The three states [waking, dreaming, sleeping] are created in Purus'a [by] Prakrti. . . . and beyond these three states the One that is lying quiescent as the witness is the Soul or Purus'a. . . . The receptacle of these three conditions is what we call the . . . fourth state. . . . beyond the ambit of the three gun'as or attributes. Its Entity is beyond the compass of time, space and person . . . the state of nirgun'a, kaevalya, or turiiya. As long as the remnant of sam'ska'ras remains in the unit entity, he has to wander about the three regions of . . . wakefulness, dream and sleep, undergoing pleasure and pain. When, as the result of sa'dhana', he frees himself from the sam'ska'ras, he merges in the turiiyapada or state of non-duality, the Supreme state beyond the precincts of [these three]. . . . . . Really speaking, the Entity which is neither a crude cognition nor a subtle cognition . . . can have no truck with the mind or its activities at all. That Entity is beyond the scope of mind. . . . His characteristic form cannot be described, for how can any material language describe the immaterial? . . . Being free from duality, He is absolute tranquility. . . . He is without distortions, for distortions come from the application of force by one object upon another. . . . The states of wakefulness, dream and sleep are not spiritual entities because they have in them the semblance of attributes - for their existential entities are dependent on crude, subtle and causal knowables. So the first three conditions . . . of the soul are relative truths. due to their dependence on other factors; and the fourth part, the turiiya, being independent of others, is the spiritual truth, the whole truth, the absolute truth. Earn your deathlessness by establishing yourself in Him. He is the real Soul. If any condition be really worth attaining at all, then it is this condition, the turiiya condition. In such a condition there cannot be any micro-macrocosmic distinctions. In this condition there is no room for action, inaction or counter-action. . . . This bearing is the natural characteristic of the Soul, Its characteristic Self. . . . wakefulness, dream and sleep are but mere imaginations, illusions--merely

> the mistaken recognition of untruth for truth. Even the entire [world of the five fundamental factors] gets lost during [the state of turiiya]. . . . Him we must know. . . .
>
> . . . The range of the dreamful condition is greater than that of the wakeful one. Then again, the range of the sleeping condition is a lot greater than that of the dreamful one. This turiiya condition eclipses the vast range of the sleeping condition, and that is why the turiiya state is the vastest of all. . . .
>
> This turiiya or non-dual state is beyond all gun'as or attributes. . . . No matter how assiduously the wavering and indecisive mind exerts itself to reach the turiiya, it can never hold Him within its grasp. To attain Him one has to do the sa'dhana' of self-surrender, one has to surrender oneself wholly--the full sixteen annas [one rupee]. Withholding even an anna will not do. (Subha's'ita Sam'graha II, pp. 92 - 144).

MARAN'AM: DEATH

Death appears similar to sleep: "death is the long sleep of the causal mind." The difference between sleep and death, however, is that during sleep, the causal mind functions and the ten va'yus, or "vital airs," are undisturbed and the vital force remains intact. Gradually due to unfulfilled sam'ska'ras, the subtle and crude layers of mind are activated and the sleeper returns to the wakeful state. After death, however, the function of all three layers of mind, crude, subtle and causal, ceases; the ten va'yus are dispersed and life leaves the body. The dissociated mind remains in a state of inaction, bearing the sam'ska'ras which will determine the physical body it inhabits in the next life. The nerve cells become weak and powerless and the body becomes stiff and inert.

The ten va'yus

The pra'n'a'h, the vital energy in the human body, is composed of ten va'yus or "vital airs" or energy flows, five internal and five external. The five internal ones are shown in table 12.

TABLE 12

VA'YU	LOCATION	FUNCTION
uda'na	throat	controls vocal cord and voice
pra'n'a	between navel and throat	heart, lungs, respiration
apa'na	between navel and anus	excretion: urine and stool
sama'na	navel area	maintains balance, adjustment between pra'n'a and apa'na
vya'na	throughout the body	circulation of blood and functioning of nerves

The five external va'yus are scattered throughout the body; they have no fixed location. See table 13.

TABLE 13

VA'YU	FUNCTION
na'ga ("serpent")	expanding body: jumping, throwing, stretching
ku'rma ("tortoise")	contracting body, as when cold
krkara	spasmodic movements, such as yawning hiccoughing, twisting in pain, sneezing
devadatta	hunger and thirst
dhanainjaya	sleep and drowsiness

For life there must be a proper parallelism between the mind, the body, and the pra'n'a'h (the ten va'yus). When these ten va'yus are disturbed and the parallelism between the psychic and the physical is lost, death results. Due to old age, accident or disease, the waves of the physical structure are changed. The pra'n'a and apa'na va'yus are weakened and this puts pressure on sama'na, which is no longer able to maintain adjustment between the two. A violent struggle takes place in the navel area, known as "navel breathing." This is a sign that death is approaching. When sama'na loses its vitality, then pra'n'a, apa'na and sama'na are transformed into one and they strike at uda'na. At this stage the person is unable to talk or swallow food. When uda'na loses its separate identity, then vya'na also merges with their collective force and all the va'yus, internal and external, merge into one. They move throughout the body with great force, striking at all the delicate places for an outlet. Finally all the internal va'yus pass out, and then the external va'yus also, except dhanainjaya, the va'yu of sleep. This is the "sleep of death." When the body

is burnt or decayed, dhanainjaya also leaves the body--all the energy passes from the body into cosmic space.

Three types of death

There are three types of death: physical, psychic, and spiritual.

1. Physical death. As long as the mental and physical vibrations of the body flow parallel with each other, life is maintained. Death occurs when, due to accident, old age or disease, the physical wave is disturbed or somehow changed, and it can no longer maintain parallelism with the mental wave. The two waves dissociate and death occurs.

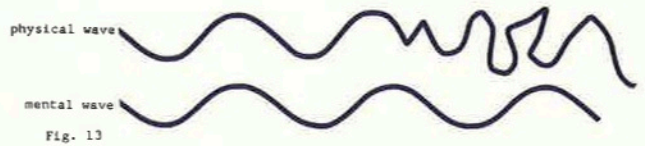


Fig. 13

2. Psychic death. When the mental wave is disrupted due to shock or fear, the parallelism is disturbed and death results:

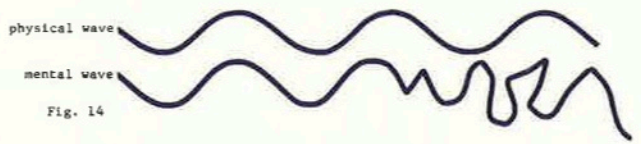


Fig. 14

This may also occur in cases of pox, cholera, or snakebite. In one case of snakebite in a thousand, the fear of the victim causes the mental wave to become upset and the mind and body lose parallelism (there may have been no poisoning of the body at all). The victim appears to be dead, but after some time the psychic wave regains its previous vibration and re-establishes parallelism with the physical wave, and the victim returns to life. For this reason, it is customary in many parts of India not to burn the body of a person bit by a snake, even though he may appear to be dead--in the hopes that he may come back to life.

Psychic death may also occur if the psychic wave is changed by coming into contact with a more evolved entity. For instance, sometimes the mental wave of a pet in close contact with human beings becomes too subtle to maintain parallelism with its animal body. The animal dies in order to take birth in a more highly evolved form, with more complex glands to express properly its subtler mind. Conversely, the mind of a human being constantly engaged in material thinking will develop a cruder wavelength. Gradually

the parallelism with the body is lost, and the mind will have to take an animal body in the next life to maintain parallelism with its crudified mental rhythm.

3. Spiritual death. When, due to intense sa'dhana', the mind attains mukti or moks'a, merger in the Cosmic Mind or in Paramapurus'a, it leaves the body, which then dies. This is called "maha'mrtyu," the "great death."

Rebirth

Lord Krs'n'a has said in the Bhagavad Giita, "As a person casting off worn-out garments puts on new ones, so the mind, casting off worn-out bodies, enters into new ones." After death the sam'ska'ras associated with the causal mind are ripened and prepared to be "reaped" (see 3-4). The force of mutative Prakrti causes the contact of the bodiless mind with a newly-formed body in the womb of a woman, a body which has a similar wave to the bodiless mind and which will allow it to fulfill the ripened sam'ska'ras. The mental wave associates itself with the baby's body, and is again reborn.

"No object of this universe is lost; it remains for eternity through a continuous change of external forms. After death those objects remain invisible for a short while." (Ba'ba').

Summary

A summary of the activity of the different layers of mind, in the six states of mind, is given in table 14.

TABLE 14

LAYER OF MIND	STATE OF MIND					
	Waking	Dreaming	Sleep	Senselessness	Sama'dhi	Death
causal mind	active	active	active	active	merged in Cosmic Mind or Paramapurus'a	inactive
subtle mind	active	active	inactive; suspended due to fatigue	inactive; suspended due to blow orshock	merged in Cosmic Mind or Paramapurus'a	inactive
crude mind	active	inactive suspended due to fatigue	inactive; suspended due to fatigue	inactive; suspended due to blow or shock	merged in Cosmic Mind or Paramapurus'a	inactive

3-4 MANOVIKRTIH VIPA'KA'PEKS'ITA' SAM'SKA'RAH.

THE ALTERED MIND-STUFF, THE REACTION DUE FOR EXPRESSION, IS THE SAM'SKA'RA (REACTION IN POTENTIALITY).

manovikrtih = changed state of mind: manah (mind) + vikrtih (change)

vipa'ka' = reaction

apeks'ita' = due for expression, potential

sam'ska'rah = reaction in potentiality

VRTTIS

From the beginning of creation, the vertex point of iccha'biija, the seed of desire (see 1-4), the Cosmic flow is ever-dynamic; it has a momentum which it must express. Mind is a stage in this vibrational flow, in this process of motion, so it also has a momentum which it must express. To express this momentum it adopts vrttis, "ways of expression of mind," or expressed sentiments.

Those vrttis which affect the subsidiary glands (below the pituitary) are known as "instincts." Instincts are explained etiologically by some scientists to be "accumulated sentiments" or "habituated sentiments." But for a sa'dhaka's purposes, it is more practical just to remember that they are "sentiments affecting the subsidiary glands."

To perform action, to manifest the mind's eternal motion, the muscles of the body must contract, and for this waves must be created in the nerves and the blood. The brain cannot work directly to accomplish this; it needs the help of sub-stations, called "glands." The brain sends messages through the nerves to the glands, which secrete various hormonal substances, which in turn affect the complex operation of the body's organs. For instance, when presented with a threatening stimulus, the organism's hypothalamus, a controlling center in the brain, sends an impulse to the pituitary gland, the "master gland." This secretes various hormones which affect many of the lower glands, which then secrete other hormones affecting the muscles, the internal organs, etc. As a result the organism is prepared for action. Thus the seed of the vrtti is in the brain, but its first expression is in the glands, the intermediaries of the brain. As the organism progresses on the path of evolution and develops more instincts (vrttis) to be expressed, its physical body also develops more glands. Thus the number of vrttis varies according to the complexity of the physical structure.

VRTTIS AND CAKRAS

There are fifty vrttis located in clusters like "petals" around the cakras, psychic centres along the spinal column:

Mu'la'dha'ra cakra

1. dharma (psycho-spiritual longing)
2. artha (psychic longing)
3. ka'ma (physical longing)
4. moks'a (spiritual longing)

Sva'dhis't'ha'na cakra

1. avajina' (disdain)
2. mu'rccha' (fainting, swoon, stupor)
3. prashraya (over-indulgence)
4. avishva'sa (distrust)
5. sarvana'sha (fear of annihilation)
6. kru'rata' (pitilessness, mercilessness)

Man'ipu'ra cakra

1. lajja' (shame, bashfulness)
2. pishunata' (backbiting, slandering)
3. iirs'ya' (jealousy, envy)
4. sus'upti (laziness, lethargy)
5. vis'a'da (sadness, melancholy)
6. kas'a'ya (cruelty)
7. trs'n'a (thirst)
8. moha (attachment to objects)
9. ghrn'a' (hatred, aversion)
10. bhaya (fear)

Ana'hata cakra

1. a'sha' (hope)
2. cinta' (thoughtfulness, anxiety)
3. ces't'a (effort)
4. mamata' (possessiveness, fondness)
5. dhamba (arrogance, vanity)
6. viveka (discrimination)
7. vikalata' (langour)
8. aham'ka'ra (conceit, egoism, pride)
9. lolata' (covetousness, avarice)
10. kapat'ata' (duplicity, hypocrisy)
11. vitarka (indecision, argumentativeness)
12. anuta'pa (regret, burning misery)

Vishuddha cakra

(These are psychic propensities, acoustic expressions whose vibrations influence the mind. Some of their names are animal names, whose sounds they resemble.)

1. s'adaja (peacock)
2. rs'abha (bull)
3. ga'ndharva (goat)
4. madhyama (horse)
5. paiṇcama (cuckoo)
6. dhaevata (ass)
7. nis'a'da (elephant)
8. om
9. hum'
10. phat

11. vaos'at'ha
12. vas'at'ha
13. sva'hah
14. namah
15. vis'a
16. amrta

A'jina' cakra

1. apara' (secular knowledge)
2. para' (spiritual knowledge, knowledge of the Supreme; leads to God)

These 50 vrttis may be expressed in any of 10 ways, through the 10 indriyas (see 2-24); and they may be expressed in two directions, internally or externally. So in total, there are 1000 ways of expression of the mind: 50 vrttis times 10 indriyas times 2 directions, or 50 x 10 x 2 = 1000. The seeds of all these 1000 vrttis are in the highest cakra, the sahasra'ra cakra or "thousand-petaled" cakra. Yogis controlling this cakra can control all their 1000 propensities of mind and attain nirvikalpa sama'dhi, the state which transcends all the vrttis.

A'SANAS AND VRTTIS

Mental restlessness is due to the distracting effects of the vrttis seeking expression through the indriyas, and thus creating an imbalance in the mind. Since the vrttis are created by the glands, one can regulate the expression of the vrttis and thus balance the mind by regulating the glandular secretion. The system for this is a'sanas, bodily postures held motionlessly for a certain period of time, which put pressure on selected glands of the body thus balancing their secretions. As well as preventing disease and keeping the body flexible, a'sanas can dispose of one troublesome vrtti after another, as the glandular defects are cured; gradually the mind becomes peaceful and centered.

SAM'SKA'RA

During the expression of vrttis, the citta takes various forms, like whirlpools of thought-waves. When the vrttis subside, they leave a definite latent impression in the mind. This impression is called sam'ska'ra, or reaction in potentiality. "For every action there is an equal and opposite reaction," Newton said; this is true on the mental plane as well as on the physical. When the mind's state is changed, it seeks to regain its previous condition, like a rubber ball with dents pressed in it, seeking to regain its original perfect roundness (see 2-19). The dents in the rubber ball, striving with potential force to push back up again, are analogous to sam'ska'ras. The process of the dents pushing up, the citta regaining its previous state, is vipa'ka (reaction) or karmaphalabhoga, the experience of the requitals of actions. When the reaction is in abeyance, then a sam'ska'ra, a reaction due

for expression, is created. Thus the mind is ever-changing; every stage is the result of previous stages.

Every entity is always emanating vibrations into the universe. None of these is lost. According to Einstein's general theory of relativity, the universe is curved in on itself; it is finite but has no "end." If you could throw a tennis ball with tremendous strength, it would travel around the universe and come back and hit you in the back of the head. In the same way, whenever anyone emanates a vibration, it goes to the end of the universe, as it were, and comes back and hits him in the back of the head!

"As ye sow, so shall ye reap." (Lord Christ).

Thus there are two kinds of actions: original and reactive (pratyayamu'laka and sam'ska'ramu'laka). "It is as the result of the original actions that potential reactions, sam'ska'ras, accrue, which are consumed or dissipated through the retributive actions (i.e., through [undergoing] the requitals or consequential reactions). So the unit has freedom in original actions but none in the retributive ones." (Subha's'ita Sam'graha IV, p. 85).

The sum of all the sam'ska'ras is the karma'shaya, or basket of karma --the "basket" of unfulfilled reactions that the unit entities carry with them from life to life. Prakrti's binding is in the form of sam'ska'ras: an entity has a unit existence only because of the sam'ska'ras or potential reactions which it, as a unit, must express. When all sam'ska'ras are burnt, when all momentum accumulated by the mind in the flow of Brahma Cakra is finished, all bindings dissolve and the mind re-attains its original state of pure consciousness. The unit existence is ended, and the individual attains moks'a.

DEGREE OF REACTION

The mental reaction, unlike the physical one, is not always equal and opposite; it is only equal and opposite if the time, place and person remains unchanged. The longer the time period that elapses between the original action and the reaction, the greater will be the reaction. "Paramapurus'a is like a money-lender; He collects interest!" (Ba'ba').* If time, place and person are unchanged, different degrees of reaction will occur depending upon the nature of the original action:

1. Psychic actions cause an equal reaction. If one thinks ill of someone else, he gets an equal vibration

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* This is the reason for the 11th Shiila (behaviour rule of A'nanda Ma'rga), taking punishment after a mistake is committed, so the reaction can be reaped immediately. In this way it will not increase with time.

of ill-will directed back at him. Except in Ka'lii Yuga*, the scriptures say, when mere mental action creates no reaction. However, Ba'ba' said, this does not mean that it is safe to harbour mean thoughts, because sooner or later they will lead to action, and then the reaction will become due.

2. Psycho-physical actions not affecting the mind cause no reactions. For instance, if you are sitting in a chair and unconsciously moving your leg, you will get no reaction to that action because your mind was not affected or distorted by it.

3. Psycho-physical actions affecting the mind cause greater reaction. When the energy of the physical body is added to the mental vibration, the intensity of the reaction will be greater than merely the intensity of the mental thought. For instance, if you think ill of someone and then hit him, the reaction will be much greater than if you merely thought the evil.

4. Actions performed with madhuvidya', spiritual ideation, cause no reaction, because the unit mind takes the ideation that Brahma, not the petty ego, is performing the action; thus the reaction will go to Brahma, not to the unit mind, which was not at all associated with, or affected by, the action.

CIRCUMSTANCES OF MATURITY OF SAM'SKA'RAS

Sam'ska'ras cannot be reaped until they go through an intermediate stage of "ripening" or attaining maturity, which can only occur when the mind is dissociated from the body, from the indriyas and va'yus. This happens in the following conditions:

1. Senselessness or long fainting: Often after a serious accident, for example, when the victim becomes unconscious, his whole life changes radically. This is because new sam'ska'ras ripened during the period of unconsciousness when the mind was dissociated from the body, sam'ska'ras which then lead the life in a different direction.

2. Death: In the bodiless-mind state after death, sam'ska'ras ripen and the mind acquires a new body in the next life, suitable to reap the ripened sam'ska'ras.

3. Sa'dhana': When the mind is properly dissociated from the physical body by the process of pratya'ha'ra (withdrawal), as practised in the three shuddhis

*The present age of spiritual degeneration.

of A'nanda Ma'rga First Lesson, and engrossed in the Supreme Consciousness, the sam'ska'ras ripen and are ready to be reaped after the sa'dhaka returns to his conscious state. This is why a sa'dhaka's life is so full of rapid changes, highs and lows, because his sam'ska'ras are ripening so fast! The loving guru, however, carefully guides the disciple's progress to make sure he does not progress faster than he is able.

THE WHEEL OF BIRTH AND DEATH

An ordinary human being, a non-sa'dhaka, performs many actions and has many unfulfilled desires during his lifetime. The sam'ska'ras created by these actions and desires ripen in the after-death, bodiless-mind state, and then his mind enters a new body in which he will be able to reap these sam'ska'ras. But in this new body, new desires are created even as the old ones are being fulfilled; as reactions are experienced, new actions are being performed. For instance, he may suffer in the next life due to a harmful vibration he emanated in the past one; but as he suffers he emanates another angry vibration which will cause another reaction. In this way karma keeps accumulating, making it necessary for the mind to take new bodies to reap the reactions, seemingly without end. Lord Buddha called human existence "the wheel of birth and death," ceaselessly turning--life, death, rebirth, death, rebirth . . .

"LIBERATION IS A SURE GUARANTEE"*

There is a way to stop the wheel, and that is by spiritual practices. Each time an individual performs sa'dhana' and detaches his mind from the physical body, some sam'ska'ras are ripened (perhaps even sam'ska'ras which would not have been ripened until after death). When the sa'dhaka returns to the conscious state and engages in activity again, the sam'ska'ras are reaped; but during the process of undergoing the reactions, no new sam'ska'ras are made because the sa'dhaka protects himself by the process of madhuvidya'. With this practice he feels that every action he does, every action done to him, is done by God, and thus his own mind is never distorted or upset in any situation. No new sam'ska'ras are added to the mind's basket of karma, and the process of sa'dhana' gradually ripens and reaps all the old sam'ska'ras. Thus by the end of the sa'dhaka's life, all sam'ska'ras are finished; and at his death, if he takes the ideation of the Supreme Consciousness, his mind, with all its potential reactions finished ("dagdha-biija," see 1-22), merges into the Supreme. Thus with the regular practice of sa'dhana' and madhuvidya', "their liberation is a sure guarantee."

A devout old weaver was sitting under a tree one day thinking of God, when a band of robbers who had just robbed a house came up and forced him to carry their stolen goods.

*"Be ye transformed by the renewing of your mind." (Rom. 12:2).

Suddenly the police arrived and the robbers ran away. The police arrested the weaver and threw him in jail. The next day he was brought to trial to make his statement. "Your Honour" he said, "By the will of God I was sitting under the tree last night, and by the will of God a band of robbers passed by and put a load on my head. By the will of God the police arrived and arrested me and put me in jail for the night, and by the will of God I was brought before you today." The judge realized that the old man was a great devotee of God and released him. On his way home, the weaver said to his family, "By the will of God I have been released."

ACTION AND SAM'SKA'RA

Some spiritual traditions (especially the Veda'ntists) have taught that since each action will create a sam'ska'ra and inevitably bring about a reaction, then it is advisable to avoid action altogether--to forsake society and the contact of human beings, and seek seclusion and inactivity. "But can they really become devoid of actions? Because though not acting externally, their heart and other organs do not cease to function. Moreover, inactivity or apparent inaction can never be commended." (Subha's'ita Sam'graha I, p. 32). Lord Krs'n'a has said in the Bhagavad Giita, "O Partha (Arjuna), there is nothing in the three worlds that has not been done by Me, nor anything unattained that might be attained; still I engage Myself in action. . . . Without karma one cannot attain jina'na (knowledge), and without renunciation of karma one cannot attain spiritual achievements. No one can remain stable for a single moment without action, since everyone is bound by the gun'as of Prakrti. . . . Engage yourself in obligatory work, for action is superior to inaction, and, if inactive, even the mere maintenance of your body would not be possible."

Rather than inaction, Ba'ba' has given three ways to avoid the bondages of karma (Subha's'ita Sam'graha I, pp. 29-33).

1. Relinquishment of the desire for the fruits of action
2. Abandoning the vanity of performance of an act
3. Surrendering all actions to Brahma

Service, tapah, is an effective means for reaping sam'ska'ras, and if performed with non-attachment, no new ones will be created:

> One has to see here how the consequences of the action are annihilated through service. . . . Where the "I" is the doer, there the same "I" is the receiver of the consequences. In unattached action, the "I" is not the doer. . . . because whatever he does is consigned to Brahma, and therefore the consequences of the actions are also consigned to Brahma. . . . Regard yourself as an instrument of [God] and go on doing your work in a detached manner. (Subha's'ita Sam'graha I, p. 115).

> But when you perform acts by transplanting the idea of [God] on the person served, there will be no possibility of any arrogance or idea of earning fame growing in your mind. Then you will realize that through the Grace of [God] you have gotten the opportunity of serving [God]. Our hands and feet are not ours, they are His, and by serving Himself with those hands and feet, He sports with Himself. Such an action alone is an action without attachment. Through this alone can man attain salvation from the bondage of karma. (Subha's'ita Sam'graha I, p. 108).

There is a popular concept that if a sinner does good--if an exploiter constructs fine temples or churches--this will neutralize his evil deeds. This is a false conception. Bad actions must reap their results in the same manner they were created, they cannot be negated by good. But the sa'dhaka's aim is not good karma, but no karma. Any action is a chain: whether gold or silver, whether good actions or bad actions, the chain binds and prevents one from being free.

TYPES OF SAM'SKA'RAS

There are three types of sam'ska'ras:

1. Sahaja'ta: inborn. The sam'ska'ra which one has inherited from the past life is known as inborn. One has no independence in action when he is undergoing the reactions of previous actions, he is merely mechanically propelled by those reactions. The sa'dhaka does not blame God for these reactions; rather he tolerates them with patience and a calm mind, for he knows that God is purifying him of all his past misdeeds.
2. Pratyamu'laka: acquired. Acquired sam'ska'ras are those collected through independent action.
3. A'ropita: imposed. Imposed sam'ska'ras are of several types:
   a. Ja'gatika (world) sam'ska'ras, imposed by contact with the physical world. These are the impressions on the mind created by association with the crude vibrations of matter. Every unit entity, from plants to animals to human beings, has ja'gatika sam'ska'ras; only the sa'dhaka practicing madhuvidya' is not affected by this contact.
   b. Pariveshagata (environmental) sam'ska'ras, imposed by contact with the surrounding society. Mind naturally flows in the rhythm of the vibrations which surround it. If someone grows up in a house of intellectuals, he will be inspired to become learned. If he grows up in a house of sad'hakas, he will desire God. This is the importance of satsaunga, good, spiritual company.

c. Kartavyagata (responsibility) sam'ska'ras. In order to fulfill one's responsibility, for example, to one's family, one's country, etc., a person performs certain actions, either good or bad. Once a notorious robber came upon a great saint in the forest and demanded his possessions. "Why do you steal?" the saint asked with a loving smile. The robber answered that he himself did not want to steal, but he had to do so to support his wife and family. "Why do you perform this evil for them; they will not share your bad karma," the saint said. The robber refused to believe this, and ran home and asked his father, mother, wife and children if they would share his pain, the reactions to his evil deeds. "Of course not, it is none of our business how you get the money to feed us! We won't share your evil!" they answered. "Then why am I doing all this?" he thought to himself and returned to the forest to the saint. He begged the saint to give him initiation, but because of the crude state of his mind, the saint could not give him a true mantra; instead he gave him the word "ma'ra, ma'ra," "death, death," to meditate on. The saint went on a journey, and when he returned years later, he found the robber meditating under a tree, just where he had left him. He had been chanting his mantra with such ceaseless concentration that ants had built ant hills all over his body; but he was oblivious to them. By constant repetition, the word "ma'ra, ma'ra" had become "Ra'ma, Ra'ma," one of the names for God; and the once-robber had become a realized soul. He took the name Valmikii and became one of the greatest poets of ancient India, the author of the great epic, Ra'ma'yan'a.

d. Shiks'a'gata (education) sam'ska'ras. Schools may impose various superstitious ideas on the mind, or ideas of casteism, racism, or nationalism. An immature mind is easily affected by the older, stronger minds of teachers and elders.

e. Vrttigata (habituated behaviour) sam'ska'ras are the result of the previous four types of imposed sam'ska'ras. As the mind continually takes thoughts or performs actions imposed by the environment, education, etc., the hormones are affected and gradually that behaviour pattern becomes one's nature.

ANIMALS' SAM'SKA'RAS

In saincara, there is no life, death, or sam'ska'ra. But in pratisaincara, the crude mind gets its momentum from the Macrocosm. In underdeveloped organisms such as plants, the citta moves toward the nucleus with the momentum of

the Cosmic Mind. But when aham, or ego, is developed, the unit mind feels its independent existence and it begins to possess sam'ska'ras. The sam'ska'ras of animals are imposed by the Cosmic Mind; since they have no independent ego and can perform no independent action, they cannot acquire sam'ska'ras themselves. Prakrti guides the evolution of animals: the Cosmic Aham'tattva guides the animals' aham'tattva. Human beings, however, have independent will and can acquire sam'ska'ras which will propel them either toward or away from the Cosmic Nucleus.

"On this earth man alone has fully-reflected consciousness and so no other living being except man can work independently. The laws of Prakrti punish only actions performed independently or against her wishes. Those incapable of independent action will, hence, not receive any punishment at her hands. It will thus be seen that . . . no other living being experiences karmaphala for its actions." (Ba'ba', A'nanda Ma'rga: Elementary Philosophy [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 3rd Edition, 1973], pp. 89-90).

CHANGING THE SAM'SKA'RAS

It is a common belief in India and other Eastern countries that ritual worship, or astrologers, or psychics, can change or eliminate one's karma. This is a fallacy; the form of the reaction or the speed of expression, the time factor, may be changed, but the amount of the reaction cannot be affected. "One can compromise with the money-lender, to pay him in longer installments--but one will still have to pay the whole amount." (Ba'ba').

Once a man passionately desired a great deal of money. He was given the gift of a magical monkey's paw which, he was told, would grant him three wishes. He immediately wished for a million dollars. Suddenly there was a knock on the door: it was the insurance man, with an insurance payment for one million dollars--for his dead son! The man was heartbroken; he grabbed the monkey's paw and wished for his son back. There was a loud knock on the door. He opened it and there in the doorway was the skeleton of his son! Terrified, he grabbed the paw and screamed, "Make it go away!" The skeleton disappeared, and the three wishes were finished. He had received the million dollars, but he had lost his son.

Only great gurus can lessen the burden of one's karma, by taking it on themselves. If a master sees a tree sagging under its weight of fruit, will he not pluck some fruit so that the load will become lighter, and the tree not break under its heavy burden? An old a'ca'rya* of A'nanda Ma'rga was told by Ba'ba' that he was to die in October, 1969, of a motorcycle accident. But prior to this date, he had several smaller accidents--a cut here, a scrape there, nothing serious. When that date came, he had forgotten all about Ba'ba''s prediction, and was riding home on

*Spiritual teacher.

his motorcycle one night after Ba'ba''s darshana, in a state of deep spiritual ideation. His eyes closed for a moment as the thought of Ba'ba' filled his mind, and he went into sama'dhi. Just then his motorcycle his a rut in the road and he was thrown off; his head struck the ground and his blood flowed onto the road. He was quickly taken to the hospital, where the doctors feared that he would not live. For many days he was unconscious. When he finally awoke, he came to consciousness with his mantra flowing in his mind, and he felt as if all that time he had been deep in meditation. He recovered very quickly, and since then he has felt as if Ba'ba' gave him a new life.

Throughout history, many spiritual masters have been surrounded with people eager to touch them, and thus be relieved of their own misery. By this physical touch, their sam'ska'ras are passed on to the purer body of the spiritual master. Thus Jesus had to give his discourses from a boat in the middle of a lake, to avoid the crowds who constantly pressed near him, to touch his feet. But the true devotee does not ask the Lord to lessen his burden; rather he asks the Lord to let him bear the burdens of others also. The same a'ca'rya once said, "When I touch Ba'ba''s feet I ask not that He take my sam'ska'ras, but that He let me take some of the karma that He has taken from others."

> All carry their own burdens, but if a dagdhabiija sa'dhaka so desires he can carry the burdens of others also. And those that want to carry the burdens of others do lessen the burden of Paramapurus'a indirectly. This you should remember.
>
> Don't be concerned with your individual problems at all. Be prepared to carry your own burden and be prepared also to carry the burdens of others. Then alone are you brave. (Ba'ba''s Grace [Los Altos Hills, Calif.: A'nanda Ma'rga Publications, 1973], p. 93).

EQUALIZATION OF SAM'SKA'RAS

The differences between unit entities, between human beings, are due to differences of sam'ska'ras. Essentially, all entities are the same Consciousness in different forms, just as the same water is held in a bottle, in a pitcher, and in a glass. When the containers are removed, there will remain only water, the different entities will become one. Similarly, if the varying sam'ska'ras of individuals are removed, the souls will become one. Ba'ba' performed a demonstration in Ranchi, India of this "equalization" of sam'ska'ras. He asked two sa'dhakas to sit in meditation and withdrew from their minds the individual sam'ska'ras which made them different from each other. Now their bodies were different, but their sam'ska'ras were the same. He said, "If the same sam'ska'ras are in two bodies, they cannot live in two separate entities; they want to be fused into one." Soon, the two sa'dhakas began to be

attracted toward each other. They moved across the floor until they embraced each other so tightly that it was difficult to separate them. They lay unconscious in each other's arms. Ba'ba' said, "If I let them remain much longer in this state, they will merge into one entity, they won't be able to maintain two separate existences." So He infused the vrtti of anger in one person and the vrtti of shame in another. Gradually they moved apart and sat in meditation.

Thus the variation among human beings is due to their different sam'ska'ras. Some are calm and peace-loving, others are thieves. Some want to become great writers or poets, others dream of adventuring into outer space. All differences of ideas, manners and customs, dress and food habits are due to the varying sam'ska'ras. This diverse universe is all created by the bondage of Prakrti; when the bondage is removed, only the One Supreme Entity exists, all diversity has vanished. Mind loses its existence and becomes one with the Universal Soul--like a cup of water when the cup is broken, merging in the ocean.

CINEMA-PROJECTOR ANALOGY

Imagine a movie projector in your mind. The lamp of the projector is the soul, the a'tman; the lens is the mahat, the subtlest mind closest to the soul, focusing the light onto the film. The film, the thousands of tiny, separate pictures, are the sam'ska'ras. The light of the soul passes through the lens of the mind and casts the image of the film (the sam'ska'ras) onto the screen of the external world. The various, flickering images appearing on the screen are the various transitory, illusory forms appearing as objects and events in the world. The mechanism which sets the film in motion is the momentum of creation, of Prakrti, which is ever-manifesting the latent sam'ska'ras of the mind into external action. Just as the lens magnifies the tiny images on the film into huge pictures, so the mind enlarges the seed-tendencies of the mind into full-blown actions with far-ranging consequences in the external world; and millions of images, millions of sam'ska'ras, can pass in a fraction of a moment. Thus as long as your sam'ska'ras last, as long as there is film, you endlessly watch and act in the movie of your life, and the phenomenal world on the screen appears as real. As the sam'ska'ras become exhausted, the film becomes shorter, and when the last frame is finished, there is no image left to be shone on the screen of the world--no colours, no pictures, no actions, no drama. There is then nothing but the pure, effulgent white light of the lamp--the soul. The soul alone exists.

3-5 VIDEHIIMA'NASE NA KARTRTVAM' NA SUKHA'NI NA DUHKHA'NI.

IN THE BODILESS MIND THERE IS NO DOERSHIP, NO FEELING OF PLEASURE OR PAIN.

videhiima'nase = in the bodiless mind--7th case ending:
vi (without)- dehii (body) + ma'nase (in mind)

na = no

kartrtvam' = doership

sukha'ni = pleasure

duhkha'ni = pain

The mind, after dissociation from the crude body or annamaya kos'a at death, until the time of rebirth is known as "videhiima'nasa," or "bodiless mind." For the performance of action and the perception of pleasure and pain, the indriyas (organs), brain and nerves, as well as the aham and citta, are necessary (see 2-24). In the bodiless mind, the aham and citta are inactive; only the feeling of "I" exists, along with the unit soul. Also, since the mind has left the body, it can no longer use its physical organs. Thus action and the experience of pleasure and pain are impossible. This is a state like unconsciousness, when there is no relation to the external world of physicality at all.

Thus the various rituals which have evolved in different religions, such as elaborate funeral ceremonies or offerings of food for the dead, have no effect on the bodiless mind at all; their only benefit may be to console the living. Some religions, ancient and modern, have "equipped" the departed soul with either actual possessions, or miniature symbols of them, such as food, clothing, money, house, etc. Others have preached that the soul after death undergoes a final judgment and either enjoys the eternal bliss of heaven or suffers the agonies of hell (2-20). All these beliefs are false, since the bodiless mind can experience or do nothing until its rebirth in a new body.

3-6 ABHIBHA'VANA'T CITTA'N'USRS'T'A PRETADARSHANAM.

THE SIGHT OF GHOSTS IS CREATED BY THE ECTOPLASM (MIND-STUFF) IN CONCENTRATED THOUGHT.

abhibha'vana't = from concentrated thought--5th case ending

citta'n'u = mental stuff, ectoplasm

srs't'a = created

preta = ghost

darshanam = sight

A phenomenon of the subconscious mind which has terrified people throughout the ages is ghosts. Ghosts do not exist; they are merely the projection of the agitated mind of a fearful individual. The citta or ectoplasm is the portion of mind which takes the form of perceptions of the external world. Normally the form of the image remains within the mind, but if one is very frightened or alone in the dark, or if his mind is upset by the suggestion that ghosts are often found in such places, he may imagine such a ghost or spirit with his subconscious mind and project that image outside. He will then experience this hallucination as a reality different from himself. Also if the mind is very concentrated on someone, like a dead husband or wife, it may project that image outside as long as the mind is in the concentrated or frightened state.

> . . . the thought of ghosts is intimately connected with the fear instinct (bhaya vrtti). In other words, it was through the impulse of his fear instinct that man in ancient times learned to conceive of ghosts. . . . The remnant of that belief in ghosts still persists in the man of today. . . . You may have heard that some people, after having married for the second time, "see" the spirits of their first wives. . . . These are but the plays of the mind. . . . They keep imagining that . . . their spirits must come now to punish their husbands or their [new] wives. As a result, both of them "see" those imaginary, so-called spirits as though they have really appeared. They give a start in fright. Sometimes they swoon, or sometimes they repeat inarticulately those very [words] which they had expected those so-called spirits to say, and people take for granted that they are possessed by ghosts. In such a condition the conscious mind, ka'mamaya kos'a, is wholly or partially absorbed in the subconscious mind, manomaya kos'a, and the consciousness of reality is impaired. . . . The exorcist comes to exorcise the spirit. He tries to put the mind of the patient right by making him or her inhale the smoke of different objects--tries to bring the conscious mind to normalcy--endeavours to awaken the ka'mamaya kos'a by awakening in the nervous system the sense of reality with blows or abuses. To confound and distract the

assembled spectators he mumbles and mutters a few mantras or incantations. . . . another type of demonical possession [is] during sleep. . . . while lying on his back, a person sees in his dream an imagined ghost sitting on his chest. Dreaming is a function of the subconscious mind. In this dreamful state the imagined ghost of the subconscious mind takes form beautifully and repeats to him exactly the same language of his imagination. . . . [He is] stupefied with fear and . . . starts groaning. . . . This, what is generally called a "nightmare," is usually the vision of [an oppressed person] which the weak-minded oppressor "sees" after the former's death. So you see how blatantly harmful it is to give indulgence to fear. I have told you all this in reference to the fear instinct only. Actually this observation is true of every ectoplasmic occupation (vrtti). To attain Brahma you will have to rise above all ectoplasmic modifications. Without supersession or suspension of the vrttis, it is impossible to attain Brahma. (Subha's'ita Sam'graha IV, pp. 21-23).

3-7 HITAES'AN'A' PRES'ITO'PAVARGAH.

THE REQUITAL OF ACTION IS GUIDED BY THE (DIVINE) WISH OF WELFARE.

hita = all-round development, welfare

es'an'a' = desire

pres'itah = guided, sent

apavargah = requital of action, period after completion of action

pres'ito'pavargah = requital is guided

The experience of the requitals of our previous actions, whether suffering or joy, is the expression of God's desire for our development. This su'tra answers the question, "If God exists, why is there so much pain in the world?" The pain in the world is also His benevolence, to guide our steps straight to Him. If we didn't feel pain when we perform an evil action, we might keep moving away from Him, guided by avidya'ma'ya', the force of ignorance and darkness. In His universe we are like little children: when we put our fingers in the fire of evil actions, they burn, and we are warned not to do it again. And when we do good, we feel pleasure and are thus motivated toward more virtue. We as unit entities may be multi-purposive and unilateral (3-2), but He as our father is multilateral and uni-purposive: He is running the whole universe at once, and He has only one single desire, to liberate us all.

Thus every action that befalls us, whether good or bad, is His guiding hand leading us toward perfection.

A story is told of Saint Francis that he was asked by a disciple if, with all his great love for the creation, there was anything he feared in this world, anything toward which he felt aversion. He answered,

> "Lepers--that's what I hate. I can't bear the sight of them. Even when I'm far away from them, just hearing the bells they wear to warn passers-by to keep their distance is enough to make me faint. God, forgive me, but there is nothing in the whole world that disgusts me more than lepers."
>
> [The next day as the two walk on the road, they hear bells.]
>
> "We can take another road, Brother Francis."
>
> "There will be a leper on every road we take. You'll see, the streets will become filled with them. . . ."
>
> . . . The leper had emerged from the clump of trees. In his hand he held a staff covered with bells which, as he shook the staff, warned passers-by to flee. As soon as he saw Francis running toward him with outspread arms, he uttered a shrill cry, apparently from fright,

and halted, his knees giving way beneath him as though sudden exhaustion prevented him from continuing. I came close and gazed at him with horror. Half of his putrescent nose had fallen away; his hands were without fingers - just stumps; and his lips were an oozing wound.

Throwing himself upon the leper, Francis embraced him, then lowered his head and kissed him on the lips. Afterwards he lifted him in his arms and, covering him with his robe, began to advance slowly, with heavy steps, toward the city. . . .

Suddenly I saw Francis stop abruptly. He bent down and drew aside the robe in order to uncover the leper. But all at once he uttered a loud cry: the robe was empty!

Francis turned and looked at me, opening and closing his lips in a vain effort to speak. But his face was resplendent - ablaze. . . .

The tears flowing from his eyes, he fell prostrate on the ground and began to kiss the soil. I remained standing above him, trembling. It wasn't a leper; it was Christ Himself who had come down to earth in the form of a leper in order to test Francis. (Nikos Kazantzakis, Saint Francis [New York: Simon & Schuster, 1962], pp. 91-95).

Once Lord Vis'n'u was walking with one of his disciples, visiting the houses of his various devotees. They entered the palace of a rich man, who feasted them with many delicacies. After the meal Lord Vis'n'u said, "You are My devotee and you have served me well. May your riches increase a thousandfold." The man was overjoyed and thanked Lord Vis'n'u with great fervour. The next day they visited the hut of an old widow, who had nothing left in the world except her old cow, which was her sole companion and only means of support. After she had fed the Lord on a simple meal of milk and bread, the Lord said, "You are My devotee and you have served me well. Tomorrow your cow will die." And they left the hut. The disciple's mind was in turmoil. How could the Lord have blessed that rich, materialistic man with so much wealth, and cursed that poor devout lady with the death of her cow? Lord Vis'n'u, knowing his disciple's confusion, said gently, "The ways of the Lord are often very mysterious; you cannot always understand them. You see, that man had such desire for more material possession, and I fulfilled that desire. Now he will soon tire of his treasures and his mind will turn more and more towards Me. And that poor old lady whom you pity so--she is almost freed from all her worldly bondages, but her mind is on Me only half the time. The rest of the time it is on her beloved cow. Now that the cow is dead, she will think only of Me, and very soon she will attain complete liberation."

The guru is often the channel for the Divine desire for human perfection. His actions may be misunderstood by

ST. FRANCIS AND THE LEPER

some, but all stem from his single motivation to liberate his disciples. Once the great Sufi guru Baha'uddin was with a disciple in his room, when a bird flew in, darting here and there, not knowing where to go to escape. Baha'uddin waited until the bird had settled near the only open window in the room, and then suddenly he loudly and almost violently clapped his hands. The alarmed bird jumped up in shock and flew straight through the window to freedom. Baha'uddin said to his disciple, "To him that sound must have been a shock--even an insult--don't you think?"

Once a king and his minister were hunting in the forest. The minister was a great devotee of the Lord; whenever anyone went to him for advice in time of difficulty, he said only one thing: "God does everything for the best." The minister had totally submitted to the will of the Lord. One day while they were hunting it grew very hot and the king desired juicy fruits to quench his thirst. In his impatient haste, the king chopped off a bit of his own finger while cutting the fruits down from the tree. He cried out in pain, but the minister said calmly, "God does everything for the best." The king, enraged, shouted, "FOOL! I am suffering, how can this be for the best! Get out of my sight!" and he kicked the minister furiously. The minister calmly left the king saying only, "God does everything for the best." While the king was musing on the minister's stupidity, a group of tribal people attacked him and bound him up, and carried him off to their village. There he was to be sacrificed at the altar of the goddess Ka'lii, to whom they offered human sacrifices of wandering travelers once every year. The king screamed, "Let me go, I am a king!" But the people merely said, "The goddess will be highly pleased at such an exalted personage!" The king was placed on a sacrificial altar, ready for the death-blow, when suddenly the high priest discovered the bandage on his finger and that part of the finger had been cut off. "This man is not acceptable" the priest intoned, "because the goddess will receive only a whole man. This one has a defect. Let him go." The king fled as fast as he could from the village, all the time remembering the words of his minister. He called for the minister throughout the forest, and finally found him sitting peacefully under a tree. He told him the whole story and begged his forgiveness. "But one thing I don't understand," asked the king, "Since you were right, and you are so good why did you have to suffer my abuse?" "Otherwise," answered the minister, I would have been with you when the tribal people captured you, and since I had no cut on my finger, I would have been sacrificed instead of you. You see, God does everything for the best."

3-8 MUKTYA'KA'UṆKS'AYA' SADGURUPRA'PTIH.

BY THE INTENSE DESIRE FOR LIBERATION, THE PERFECT MASTER IS ACHIEVED.

mukti = liberation

a'ka'uṇks'aya' = by the intense desire--3rd case ending

muktya'ka'uṇks'aya' = by the desire for liberation

Sadguru = Perfect Master: Sat (perfect) + guru (spiritual master)

pra'ptih = achievement

It is said, "When the disciple is ripe, the Guru will appear." The Sadguru, Perfect Master, is always present as an all-pervading, omniscient spiritual entity. Whenever a particular individual has developed that intense desire to attain perfection, to liberate himself from all bondages, the Guru appears before him in some physical form to teach him the way to liberation. There is, then, no need to search from door to door, to think that one can pick and choose one's master. It is only necessary to develop an intense yearning for truth, and the Guru will come.

In the Kula'rn'ava Tantra it is written, "The sight of the guru of the Kula Path [science of kun'd'alinii, see 4-8] is difficult to obtain in all the worlds; only by happy ripening of previous merits is that obtained, not otherwise." The Guru has long been guiding the disciple invisibly, but He makes His appearance on the physical plane only when the disciple has realized the necessity for such a relationship, "when one is ready to receive His message, when one has developed enough, across the lives, to be able to get into the spirit of the teaching of the guru, to live in tune with his liberated and liberating consciousness. When the seeker is thus prepared by his past and present evolution for the decisive step, he is either taken by circumstances to where the guru is or the guru himself comes to him."

It has been said that the Guru is like an airplane, always circling above the air field, waiting for the runways to be clear to be able to descend. Only when our minds become clear from ego and materialistic desire will He be able to enter.

"Seek, and ye shall be found." (Sufi proverb).

The great Indian intellectual, Ram Mohan Roy, had sought the truth in thousands of scriptures, which he had even traveled as far as Tibet to read. But he was always unfulfilled, always searching. One day as he was walking down a country road, a common peasant passed him and said in a friendly voice, "Tum kaha'n ja' rahe ho?" "Where are you going?" and handed him a leaf. The peasant's use of the familiar "you" form ("tum") irritated Ram Mohan, and he

walked home with the leaf still in his hand, thinking about the insolence of the man. When he arrived home he glanced at the leaf he had been carrying unconsciously, and saw written on it a mantra. His guru had come in the form of that simple peasant whom he had resented so, to initiate him with his own special mantra. With great sincerity Ram Mohan practiced sa'dhana' with that mantra, and after some time he attained realization of the truth.

Kabir was a simple weaver of Mohammedan descent, but in his heart he was a great devotee of the Lord who had transcended all barriers of caste and religion and race. At the time Swami Ra'ma'nanda was the greatest teacher in Benares; but since Ra'ma'nanda was a Hindu and Kabir was born a Moslem, Ra'ma'nanda would not take him as his disciple. With intense yearning, however, Kabir desired initiation into the practices by which he could realize the truth. One night he was sleeping on a step of one of the docks on the river Ganges, when Ra'ma'nanda came by for his evening walk. As usual, Ra'ma'nanda was chanting his mantra, "Ra'ma, Ra'ma," on his breath as he walked, in full ideation of the Supreme. Suddenly he tripped over the sleeping body of Kabir, and he spontaneously took the Lord's name aloud--"Ra'ma, Ra'ma!" Kabir awoke to these words and thought that his long-awaited master had finally initiated him! He fell at Ra'ma'nanda's feet and surrendered to him, and Ra'ma'nanda had to take him as his disciple. Kabir practiced with great sincerity and diligence, and himself became a realized master.

The great saint Ramakrs'n'a had had many teachers, and through their instruction and his serious practice he was able to merge his mind in Sagun'a Brahma, savikalpa sama'-dhi. In this state the form of Ka'lii, the Divine Mother, would appear before him, and he would be lost in Her. Then one day the master Tota'puri appeared, and he became Ra'makrs'n'a's guru. "Dive deep into your a'tman," he would say, "and realize your oneness with Brahma." But Ra'makrs'n'a could not cross from Sagun'a to Nirgun'a Brahma, the last and greatest stage of the journey, for the form of the Blissful Mother kept appearing and stood in his way. He told Tota'puri he could not achieve that state. "What? But you have to!" Tota'puri answered. He took a piece of glass and pressed the point between Ra'makrs'n'a's eyebrows and told him to concentrate his mind at that point. Again Ra'makrs'n'a meditated, and when the gracious form of the Divine Mother appeared, he used his discrimination as a sword and severed Her figure in two. His mind at once soared above all relative bondages, lost in nirvikalpa sama'dhi. For three days he remained in that sublime state of total merger until finally by singing "Hari om," Tota'puri brought him down to the physical plane again.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (Lord Christ).

GURU

What is guru? "Gu" literally means "darkness" and "ru" means "dispeller." Guru is one who dispels the darkness of ignorance, the darkness of Prakrti's bondage, from the disciple's mind. He inspires the disciple with His own infinite strength and teaches him the practical methods of surmounting his own limitations. He guides the disciple to realize his own infinite self.

Once the mother of a tiny lion cub was killed in the jungle, and the deserted cub was raised amidst a herd of sheep. Imitating the animals around him, as he grew up he began to act just like a little sheep, munching grass happily in the pastures, and bleating his greetings to his fuzzy companions. One day a great lion from a nearby jungle came along, and saw this now almost full-grown lion, forgetting its true nature and acting like a scared, meek little sheep. The great lion grabbed the little lion with his teeth by the scruff of its neck and carried it to a nearby pond where the lion could see his reflection in the still water. Suddenly realizing his true identity, the lion gave a loud, triumphant roar and went off with the great lion into the jungle.

TYPES OF GURUS

There are three types of gurus:

1. Lowest or worst (adhama) guru, who may give some discourses but does not concern himself with the conduct or the progress of the disciple. He may even take the disciples' offerings and leave them; he cannot impart anything lasting to his followers.
2. Middle (madhyam) guru, who may teach some practices and maintain contact with his disciples, but is unable to lead his followers to the highest attainment, either because he himself has not realized it, or because he does not make any effort to see that their disciples follow the proper path to reach the goal.
3. Highest and best (uttam, pratham) guru, who teaches the proper practices and takes the necessary steps to insure that their disciples follow them. He is a strict disciplinarian who punishes as well as loves his disciples, to keep them on the right path. This type of master is called "sadguru." "Sat" means "immutable," beyond the scope of change. Brahma alone is Sat; Brahma alone is Sadguru (see next su'tra).

Ba'ba' once explained that there are three types of doctors: one who will come and talk to a seriously-ill patient but give him no medicine; the second type who will prescribe medicine but not bother whether the patient takes it or not; and the third type who makes sure the patient takes the medicine, no matter how bad it may taste. He alone can cure the patient's illness.

Once a man was sleeping under an apple tree, snoring with his mouth open, when a huge, poisonous snake slithered down his throat. Still the man did not awake. Suddenly a horseman galloped up and awakened the man by forcing large quantities of apples down his throat. The man kicked and screamed, resisting the seemingly insane attack of the mysterious horseman. Then the rider dragged him to the river and forced him to drink gallons of water, in spite of his violent resistance. Finally, with his body bloated with apples and water, he vomited--out came all the apples, all the water, and the poisonous snake. With sudden realization, the man looked at the horseman in amazement. "You did all that to save me from being killed by the snake!" he said. "But why didn't you just wake me up and tell me that I had swallowed a snake, surely I could have done something." "If I had done that," the horseman replied, "you would either have thought I was mad, and ignored me, or been too sleepy to listen or care, and gone back to sleep. In either case you would have been killed. I did what I had to do." And the mysterious horseman rode away.

QUALITIES OF A GURU

The kula guru, who alone can raise the kun'd'alinii of his disciples,

> must be modest, soberly dressed, and have right conduct, right livelihood and a pure mind. In the spiritual field, he must be learned in theory and skilled in practice. It is not sufficient for the guru to be learned in theory only. He should be highly intellectual and benevolently inclined. He should lead a normal family life; then only can he act as a preceptor to a person leading a normal family life. Initiation in the process of dhya'na alone does not qualify one to become a guru. He himself must be established in dhya'na and other spiritual practices. He should be well-versed in theory and skilled in the practice of mantra. Mantra is that, contemplation and meditation upon which leads to liberation from all worldly bondages. The kula guru knows the mantras which have been proved and also knows how these are applicable to individuals. The guru must govern the disciple and also love him. Those who only administer or only love the disciple are not worthy of the dignified position. (Ba'ba', Supreme Expression I ['s-Hertogenbosch, The Netherlands: Nirvikalpa Printing, 1978], pp. 318-319).

In tantra the relationship between master and disciple is vitally important. Every aspirant knows that the path of spirituality is a razor's edge. The disciple has to tread the path with complete surrender. At every step he needs guidance from the master. The slightest error in spiritual practices communicated from the master or the least negligence

in meticulously following them will inevitably lead to degeneration. A worthy master and a worthy disciple are a pre-requisite and the disciple must therefore be carefully selected. (Supreme Expression I, pp. 316-317).

> Even if He asks thee to dye the seat of worship with wine, be not scandalized, but do it, for He who is thy Guide knows well the journey and its stages. (Rumi).

THE DISCIPLE

There are three kinds of disciples. The first type is like a pot lowered into a well with its mouth downward. It appears to be full of water, but the moment it is withdrawn from the well, it is empty. Such disciples appear to be full of wisdom as long as they are with the guru, but when they are away from him, it can be seen that they have learned nothing. The second type of disciple makes great effort to learn from the master, but is also unable to retain the knowledge. The third and best type is like a pot lowered into a well in an upright position: it is full while immersed in the water and remains full when it is withdrawn. "Such disciples carefully retain the theoretical and practical knowledge learned at the feet of the master and value it in their hearts." (Supreme Expression I, p. 317). The characteristics of such a true disciple are: always ready to carry out the biddings of the master under all circumstances, having requisite knowledge and expression and control over the mind, tranquil, modest, noble, morally virtuous, reverential and perseverant, obedient, and enthusiastic to learn the science of tantra.

> Only that person can be a preceptor who by his sa'dhana' has attained the supreme rank but has, at his own instance, taken human form again for a predetermined period for the welfare of living beings. . . . He [is] under the influence of Prakrti as long as he maintains his physical body, and on his relinquishing it with death, he returns back to the supreme rank--Non-qualified Supreme Entity. The Qualified Supreme Entity (Bhagava'na) is emancipated and so is the preceptor (guru). . . . no difference between the preceptor and Bhagava'na.
>
> He is difficult to find yet it is not necessary to pursue the common belief and wander over jungles, mountains and caves seeking for a preceptor. The purpose behind this creation by the Qualified Supreme Entity is to obtain emancipation for each one of Its units, and in order to fulfill this purpose, It will have to appear before anyone who has a yearning for emancipation. (A'nanda Ma'rga: Elementary Philosophy, pp. 137-138).

"There is no truth greater than the Guru."

"When the superb Teacher gives Himself to the disciple then does the disciple get liberated; there is no further birth for him."

"At the root of [meditation] is the form of the Guru; at the root of [worship] is the feet of the Guru; at the root of mantra is the word of the Guru; and at the root of all liberation is the grace of the Guru."

(Kula'rn'ava Tantra)

3-9 BRAHMAEVA GURUREKAH NA'PARAH.

THE GURU IS ONE, HE IS BRAHMA ONLY, NO OTHER.

Brahma = Supreme Consciousness

eva = only

ekah = one

na = no

aparah = other

"When the mind receives the inspiration of sa'dhana' by the grace of Brahma in the form of a guru, then the sa'dhaka's days of afflictions and agony come to an end. The unit entity who has been enjoying gross objects in different forms in different ways and in different places is then blessed with the Supreme benediction. The Guru is one and He is Brahma, the Guru of the Universe." (Ba'ba', Subha's'ita Sam'graha V [Bengali], informal translation [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1977], p. 108).

"Brahmavidya', the science of God-knowledge, should be exposed to those persons alone who have unflinching devotion. . . . One has always to keep in mind that Guru is one. The physical form is not the Guru, but the Entity behind this physical form is the Guru. Therefore Brahma alone is the Guru." (Ba'ba', Subha's'ita Sam'graha VI [Bengali], informal translation [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 1971]).

"As human, the Guru is seen by the sinner; as divine, by the virtuous." (Kula'rn'ava Tantra).

The great masters have clearly explained who they are:

> "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me." "He that hath seen Me hath seen the Father." "I and My Father are One." (Lord Christ).
>
> "My thoughts are always in the Truth. For lo! My Self has become the Truth. Whosoever comprehends the Truth will see the Blessed One." (Lord Buddha).
>
> "I am the Goal of the wise man, and I am the Way." "Fools pass blindly by the place of my dwelling here at all. I Who am the Lord, their Soul." "I am the birthless, the deathless, Lord of all that breathes. I seem to be born; It is only seeming, Only My Ma'ya'. I am still Master of My Prakrti, the power that makes Me. He who knows the nature of My task and holy birth is not reborn when he leaves this body; He comes to Me." (Lord Krs'n'a, Bhagavad Giita).

Only Brahma can be the Guru, for He alone is capable of elevating unit entities to the Supreme state. If one's hands are chained, how can he release others? Only one who is completely liberated, who is a perfect reflection of the A'tman, can from His transcendent position liberate the disciple from all his bondages. Only the perfect Guru can raise the kun'd'alinii to that last and highest stage, sahasra'ra cakra, to the state of nirvikalpa sama'dhi, beyond all bondage. "Liberation . . . cannot be effected by one's own strength. It is only a Power greater than one's own, from outside the range of . . . Ignorance . . . that can cut the final knot of bondage. And that power comes through the Grace of the Guru." (Kula'rn'ava Tantra).

The guru acts as a channel for the Divine, for the aspirant who cannot yet enter into a direct relation with his inner self on his own.

> How does a trainer teach a parrot to talk? He places a mirror in front of the parrot and talks to it from behind the mirror. The parrot thinks that another parrot is teaching it to talk, and begins to imitate the voice of the trainer. Soon he begins to talk fluently in human language. The guru is apparently a human being instructing His disciples, but actually it is God hidden in the guru Who gives the advice. The disciple should consider that the instructions are coming from God Himself. Truly God and the guru are one. (Swami Ramdas).

They are fools who practice sacrificial rites, vows, penances, gifts, japa [recitation of mantra] and pilgrimages without knowing the truth of the Guru.

The Guru is not different from the Self, from Consciousness. This is beyond doubt the Truth, the Absolute Truth. Hence a wise man must seek his Guru.

Meditate ceaselessly on the form of the Guru, always repeat His name, carry out His orders, think not of anything except the Guru.

The Supreme Knowledge abiding on the Guru's lips can be realized through His Grace alone. Always meditate on the Guru, as a loyal wife continually thinks of her husband.

Forget about your station in life, caste, fame, wealth or success. Think of nothing but the Guru.

Continually serve the Guru with mind, speech, and action. Prostrate fully like a stick in front of Him without the least reserve.

The Guru's Supreme Form is pure nectar to the eye of discrimination. Just as a blind man cannot see the sunrise, likewise an unfortunate fellow cannot perceive the Guru's Glory.

O Noble One! The wise continually offer handfuls of flowers with butterflies humming around them, to the direction in which resides the sovereign God Guru, the eternal Witness of the creation and dissolution of the universe.

I worship the Lord Guru; even a single particle of the dust of His feet forms a bridge strong enough to cross the ocean of change.

Salutations to the Guru. By merely remembering Him, one receives spontaneous knowledge. By attaining Him, everything is attained.

There is no doubt, O Goddess, that the Guru is the body, the senses, the [pra'n'a'h], the most precious wealth, all the near and dear ones, and all the brothers. He is the father, the mother, the entire family, in fact.

O Goddess! All the repetitions of mantras, fasts, austerities and other scriptural disciplines practiced for aeons, or for millions of births, bear fruit the moment the Guru is pleased.

Nityam' shuddham' nira'bha'sam' nira'ka'ram'
nira~njanam
Nityabo^dham' cida'nandam' Gururbrahma nama'myaham.
Eternal, pure, indescribable Entity, formless, without blemish;
Omniscient, blissful Consciousness, to that Guru
Brahma I pay my salutations.

Nitya'nandam' paramasukhadam' kevala'jn~a'namu'rtim
Vishva'tiitam' gaganasadrsham' tattvama^sya'di laks'yam
Eternal bliss, Supreme happiness, the only Knowledge
Incarnate,
Beyond the Universe, formless as the sky, the object of
the proclamations, "Thou art That!"

Ekam' nityam' vimalamacalam' sarvadhii sa'ks'i bhu'tam'
Bha'va'tiitam' trigun'a rahitam' Sadgurum' tvam' nama'-
myaham.
The One, eternal, purest of the pure, immovable, witness of all being,
Beyond the realm of existence, devoid of the three
gun'as, To Thee, Supreme Guru, I pay my salutations.

Akhan'd'a man'd'ala'ka'ram' vya'ptam' yena cara'caram'
Tadpadam' darshitam' yena tasmae Shrii Guravenamah.
I bow to the Divine Guru who reveals the Supreme Being
That permeates this indivisible sphere of animate and
inanimate creation.

Ajin̨a'natimira'ndhasya jin̨a'na'in̨jana shala'kaya'
Cakŝ'urunmilitam' yena tasmae Shrii Guravenamah.
I bow to the Divine Guru who by the application of
the ointment of Knowledge,
Opens the eyes of one who is blinded by the darkness
of ignorance.

Gururbrahma' Gururvis'n'u Gururdevo Maheshvarah
Guru'reva Parama Brahma tasmae Shrii Guravenamah.
The Guru is Brahma, the creator, the Guru is Vis'n'u,
the preserver, the Guru is the great Lord Shiva,
the destroyer,
The Guru only is the Supreme Brahma, to that Divine
Guru I pay my salutations.

(From the "Guru Giita," spoken by Lord Shiva to Parvati, included in the latter portion of the Skan'd'a Pura'n'a, verses 8,9,18,19,20,28, 49,51,55,69,170,171,90,89,67,34,32)

Tava dravyam' Jagadguro
Tubhyameva samarpayet.
Your wealth, O Guru of the Universe,
To you only I surrender.

3-10 BA'DHA' SA' YUS'AMA'NA'SHAKTIH SEVYAM' STHA'PAYATI LAKS'YE.

AN OBSTACLE IS THAT HELPING FORCE WHICH ESTABLISHES THE ONE CONFRONTED BY IT IN THE TARGET.

ba'dha' = obstacle

sa' = she, that

yus'ama'n'a = helping

shaktih = force

sevyam' = one confronted

stha'payati = establishes

laks'ye = in the target or goal--7th case ending

Difficulties and obstacles are not to be feared or avoided; rather they are our greatest friends on the spiritual path. When we encounter an opposing force which seems to hinder our progress for the time being, we must exert more effort than we were originally exerting to overcome the obstacle and keep moving at the same pace as before. Thus by meeting and surmounting an obstacle, our force increases. This is the way the Supreme Consciousness endows us with more strength to reach Him, by giving us difficulties which force us to increase our energy. Without obstacles, we would never progress.

"A solved problem is as useful to a man's mind as a broken sword on a battlefield." (Sufi proverb).

To realize God, one must wage a never-ending battle against the force of tamogun'a, against avidya'ma'ya', which continually seek to limit the expansion of consciousness.

> The main characteristic of tantra is that it represents courageous vigour. It represents a pactless fight. Where there is no fight there is no sa'dhana'. . . . It is impossible to conquer a crude idea and to replace it with a subtle idea without a fight. It is not at all possible without sa'dhana'. Hence, tantra is not only a fight, it is an all-around fight. It is not only an external or internal fight, it is simultaneously both. . . . The practice for raising the kulakun'd'alinii is the internal sa'dhana' of tantra, while shattering the bondages of hatred, suspicion, fear, shyness, etc., by direct action is the external sa'dhana'. (Supreme Expression I, p. 332).

A sa'dhaka is truly a soldier. The thorn-pricks on his difficult path are the signs of his progress. (Ba'ba', "A'nanda Va'nii," 1956).

Sa'dhana' is waging war against infinite Prakrti and becoming free of Her subjugation by winning this war. Prakrti is a unique force that controls every-

> thing, even natural phenomena. Sa'dhana' or intuitional practice, therefore, means achieving supremacy over this all-controlling unique force, Prakrti. . . . Prakrti, which was the controlling entity of Purus'a before the war, comes under His control on being defeated in the war. Consciousness thus becomes the master of the all-controlling unique force with the help of sa'dhana'. . . . (A'nanda Ma'rga: Elementary Philosophy, p. 132).

Lay hold on your sword, and join in the fight.
Fight, O my brother, as long as life lasts.
He who is brave, never forsakes the battle;
He who flies from it is no true fighter.
In the field of this body a great war goes forward again
Against passion, anger, pride and greed;
It is a hard fight and a weary one,
This fight of the Truth-seeker--
For the warrior fights for a few hours,
But the Truth-seeker's battle goes on day and night,
As long as life lasts it never ceases.

(Kabir song)

> Don't compare life to a pool of muddy, stagnant water. Life resembles an ever-flowing spring. Pushing aside the stones of obstructions and difficulties, marching on with vigorous speed is its nature, its dharma. Hence it is clear that he who wants to keep away from obstacles has lost the dharma of life--verily, he is dead. The graveyard, not the society, should be his abode. (Ba'ba', "A'nanda Va'nii," 1958).

The sadguru takes it as his responsibility to liberate the disciple, so from time to time he strengthens him by creating hindrances in his path. A new aspirant may feel a flood of troubles, as he begins the spiritual journey. All along his way, he faces a series of challenges, which lead him to greater heights. Actually these hindrances may be his karmaphalabhoga, the clearance of his sam'ska'ras so he can move more swiftly toward the goal.

THE FOUR STAGES OF SA'DHANA'

1. Yatama'na: initial difficulty. In this stage the mental propensities are all directed toward the citta. The aspirant faces difficulties within and without. His internal difficulties are from his unruly vrttis which he struggles to control. He achieves hard-earned moments of fleeting control, and then off his mind dashes again, like wild horses. External troubles beset him as well, as his friends and relatives ridicule or resent his spiritual practices, for fear he will become "other-worldly" and perhaps renounce his worldly ties. "These internal distractions and external pressures try the patience and steadfastness of the spiritual novice exasperatingly. (Ba'ba').

> A spiritual aspirant is often more disturbed than a common person by the force of avidya'ma'ya' (the force leading away from the Cosmic Nucleus). He faces the problem of family and social strife; sometimes he gets immense money and prestige; sometimes he faces starvation or loss of prestige. In fact, the spiritual aspirant should take all these as tests and face the challenge with courage; he must not admit defeat. Thus one is gradually established in mental and spiritual power. (Subha's'ita Sam'graha VI).

2. Vyatireka: progress. At this stage the mental propensities are directed to the aham'tattva. This is a less trying stage: occasionally it is even pleasant. The wild horses of the mind are now broken to some extent, and for brief intervals these partially-tamed mental propensities obey the will of the sa'dhaka and are directed from the citta to the aham'tattva. In these intervals he enjoys glimpses of bliss, and tears may roll down his cheeks. Now the external pressures have lessened as well, as his friends and relatives are becoming reconciled to his spiritual pursuits and have given up their efforts to dissuade him.

3. Ekendriya: occult power. Now the propensities are directed toward the mahatattva. At this stage the sa'dhaka gains control over some single propensity or organ ("ek" + "indriya" = "ekendriya," one organ) and attains a corresponding occult power or vibhu'ti (see 1-25). Lord Shiva possessed all these occult powers, but He considered them as ashes, and thus they have been called "vibhu'ti" or "ashes." This stage is a great step forward for the spiritual aspirant, but it is the most dangerous stage also. He may become intoxicated with his new power, and be tempted to abuse it. Externally someone may provoke him into such misuse, which will cause a great setback or even a downfall in his spiritual career. Abuse of power is bad in any sphere, but in the spiritual sphere it is disastrous. For this reason, gurus have emphasized Yama-Niyama, moral principles, so that their disciples might develop the moral strength to control the powers they gain. In ancient times an aspirant had to practice Yama-Niyama for twelve years before he was even initiated.

   Ra'makrs'n'a once asked his beloved disciple Viveka'nanda if he wanted occult powers. "I will give you everything I have gladly," he said. Viveka'nanda was serious for a moment, and asked, "Will they help me to realize the Lord?" Ra'makrs'n'a answered that they would not help him, and in fact some aspirants became so enamoured with their powers that they were distracted from their search for God. "Then I want nothing to do with them," Viveka'nanda said. "Keep them for me until I realize God, then I can have them."

Once two brothers began doing sa'dhana'. One of them directed his mind toward Paramapurus'a; the other was interested in occult powers and soon acquired them. When they met some years later, one brother said to the other, "See what powers I have developed!" and using the power of laghima', making himself very light, he walked across the water of a deep river. Meanwhile the other brother, who had become a devotee of God, paid twenty-five cents and took the ferry-boat to the other side. The first brother said to him, "Well, what do you think of my siddhi (power)?" "Ha!" the second brother laughed, "Your siddhi is worth only twenty-five cents!"

"The jackal thinks he has feasted well, when in fact he has only eaten the leavings of the lion." (Sufi proverb).

At the end of Ra'makrs'n'a's life he developed throat cancer, and was in great pain day and night. The doctor visited him and said, "We all know what great powers you have, why don't you just cure yourself of this sickness?" Ra'makrs'n'a was shocked and answered, "You mean to say that after so many years of concentrating my mind completely on God, I should withdraw this mind from my beloved Lord and concentrate it on my throat?"

> In the third stage of sa'dhana' a sa'dhaka gets some occult power . . . suppose he becomes engaged with it, suppose he wants to display it. What will happen? He will fall down. He will be nowhere. He won't remain a sa'dhaka. So in that stage, in the third stage, he will have to be very, very cautious. . . . . . the occult power is just like a toy. If Paramapurus'a gives you a toy, what should you say? Should you say, "Oh, ah, very good, very good,"? No. You should say, "I don't want it, I want YOU. I want the MAKER of the toy." So you see the third stage of sa'dhana' is a great stage. You'll have to select between occult powers and Paramapurus'a. (Ba'ba', (Ba'ba''s Grace, pp. 106-107).

4. Vashika'ra: attainment. When all the propensities are directed from mahat toward the a'tman, the sa'dhaka is established in his goal. Now his propensities are completely under control, and he becomes merged into his permanent and lasting self--Brahma.

3-11 PRA'RTHANA'RCANA'MA'TRAEVA BHRAMAMU'LAM.

PRAYER AND EXTERNAL WORSHIP ARE THE ROOT OF CONFUSION.

pra'rthana' = prayer

arcana' = worship

ma'tra = only

ma'traeva = certainly only

bhrama = confusion

mu'lam = root

PRAYER

Prayer usually means beseeching God to satisfy one's selfish desires, begging Him for an end to misery, or for family prosperity, victory, long life, future gain. This is not only an ignorant practice, it is an insult to God! He is the Infinite, Omnipresent, Omniscient, Omnipotent Entity, the creator and controller of this Universe. Not even a single leaf stirs in the wind without His guidance. He is completely aware of our position and our needs; it is thus foolish to narrate our troubles to him, or complain that He is ignoring them. Once a saint overheard a pious man praying loudly to God, asking Him to end his troubles. "My friend," the saint said, "do you think God is deaf that you have to shout at Him?" With our limited minds we cannot always see where our welfare lies; perhaps what we desire would not ultimately be good for us, and it is out of His wisdom that we are not being given it. He knows our sam'ska'ras and He is letting them unfold as they should; to beg Him to break His natural law of action and reaction is simply a waste of time. "The duty of the wise is to love Him and to move along with His flow. [The wise person] has to say, "Paramapurus'a, I want nothing from you. I want to move in Your flow. Let Your desire be fulfilled. I want nothing else." (Supreme Expression I, p. 221).

If we must ask anything from God, we should ask only one thing: devotion, that He help us to know Him. When He is attained, everything is attained. "Try to know all, and you end up by knowing nothing. Know One, and you know all." (Ba'ba').

"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking; be not ye therefore like unto them; for your Father knoweth what things he have need of, before ye ask Him." (Lord Christ).

WORSHIP

"Arcana'" means external offerings to God, external worship. Often this has the same motivation as prayer--the fulfilment of worldly desires. It is foolish to think that we can give anything to the Lord, the owner of this vast universe. A Sam'skrta shloka says,

> This universe is Your house, Prakrti is Your wife,
> What then should I give You, O Purus'ottama?
> It is said that the devotees have stolen away Your mind,
> Then I give my mind to You, O Krs'n'a, please accept it.

Ritualized worship is often the product of ignorance rather than insight. The great Sikh master, Guru Nanak, was a critic of rituals. Once, traveling far from his home, he observed some priests pouring the sacred waters of the Ganges in the air as offerings for the dead ancestors. Guru Nanak took a bucket and started throwing buckets of water toward the east. "What are you doing?" asked the astonished priests. "Why, I am watering my fields," Guru Nanak answered. "How is that possible, your house is hundreds of miles away to the east!" the priests said. "Your ancestors have long left this earth," Nanak answered. "If your water can reach them in 'heaven', then my water can certainly reach my fields a few hundreds of miles away!"

The ta'ntrika su'tras say:

> The natural state of communion is the highest,
> meditation and concentration are middle,
> japa and chants of praise lower,
> ritual and outer worship are lowest.

And the Kula'rn'ava Tantra adds:

> [Prayer] is worth a billion of worships;
> japa, a billion [prayers];
> meditation, a billion of japas;
> and absorption is worth a billion of meditations.

The true worship, "natural communion," is continual ideation on God, "absorption" in Him "while sitting, sleeping, walking or eating." (Ren'uka Pura'n'a).

The Lord, the ancient scriptures say, is "pleased with unseen offering" ("lalita'sahasranama")--the offering of oneself.

In ancient India, pious people used to practise regularly a fire sacrifice, in which they would offer up ghee, or pure, clarified butter, into the flames of a sacred fire, consecrated by the priests. But the ta'ntrika scriptures have advised that for the true worshipper, everything is an act of sacrifice to the Lord, that we ourselves are the sacrificed and the sacrificer:

> All objects are the oblation,
> The senses are the ladle,
> One's powers are the flames
> One's own Self Shiva is the fire,
> And oneself is the sacrificer.
> (Paras'ura'ma Kalpasu'tra)

The truth is one. Thousands of years later, Lord Krs'n'a in the Bhagavad Giita advised the same:

> Brahma'rpanam' Brahmahavih
> Brahma'gnao Brahmana'hutam'
> Brahmaeva tena gantavyam'
> Brahma karmasama'dhina'.
> Brahma is the act of offering,
> Brahma is the object offered.
> Brahma is the sacred fire,
> Brahma is the one who offers,
> Brahma can be attained by him alone
> Who in his action is immersed in Brahma.

Once there was a butcher, a great devotee of the Lord who remembered Him day and night, who used a sacred stone to weigh his meat, not knowing its sanctity. One day a priest saw the stone in the butcher's shop and was aghast at the butcher's crude treatment of it. He explained to the butcher that the stone was worthy of great worship, and asked for it for his shrine room. There he worshipped it with elaborate rituals, using sandalwood paste, flowers, holy water, etc. But the deity in the stone was unhappy and missed the butcher's spirit of true love and devotion. "I was so happy there," the stone said, "the butcher's heart was so full of devotion his touch was like a warm embrace. I am not happy here despite your elaborate worship. Please take me back to the butcher so I can again be happy." God hungers only for love, not for ceremonial worship. (Story told by Swami Ramdas).

The devotee does not need to confine his worship to holy objects because he feels the Supreme Consciousness in every object and entity in this creation and treats everything with humble love.

> To the [priests] the Divine is
> in the Fire sacrificial;
> To the thinkers in the Heart;
> To the unawakened in Images;
> To those who know the Self, the
> Divine is indeed everywhere.
> (Kula'rn'ava Tantra)

One day Guru Nanak approached a Hindu ceremony where the priests were performing a'rati. A'rati is an elaborate ritual in which the priests wave silver platters with candles and flowers in the air, to the accompaniment of

sacred music. Servants wave ritual whisks to keep troublesome insects away from the ceremony. The priests asked Guru Nanak why he did not also perform the rite. He answered, "But I do, I perform it every day: my platter is the sky, the sun and moon are my lamps, the stars are my pearls, the warm wind from the mountains wafts incense, the god of air waves the whisks, the forests of the world offer flowers, and the spheres* play divine music for the Lord."

RELIGION AND SPIRITUALITY

There are certain basic differences between so-called religion, and spirituality (dharma). Actually the word religion" in its original significance, meant the same thing as "yoga"**--union with God. "Religion" comes from the Latin "re" (again, re-) + "ligare" (to tie, unite): "to unite again, to tie again to the Source." The fundamental basis of all religions is, essentially, yoga, the experience of God-consciousness. But although the founders of the various religions may have had this experience and taught their closest disciples the esoteric practices by which this experience may be attained, their later followers often did not, and gradually as the esoteric practices were forgotten, the religion degenerated into the exoteric or purely external form of worship. Some basic differences between religion and dharma, or spirituality, are shown in table 15.

TABLE 15

TOPIC	EXOTERIC or "OUTER" RELIGION	ESOTERIC or "INNER" RELIGION, DHARMA, SPIRITUALITY
IDEA OF DIVINITY	Attributes divinity to things other than man.	Perceives divinity and ultimate unity in all beings and processes.
BASIS	Based on sentimental faith; presents social pressures and practices through which religious beliefs are instilled in people.	Based on practical realization through a scientific practice.
PRACTICES	Composed of ritualistic observances using external objects. Advocates sanctity of holy places, holy baths, etc. Causes extroversion of mental energies.	Emphasis on internal realization requiring only one entity: one's own mind. Mental expansion through self-discipline, resulting in introversion of mental energies.
RELATION TO SCIENCE	General disagreement with science; based on non-rational faith.	No disagreement with science; based on rational philosophy and scientific experimentation.
SOURCE OF AUTHORITY	Source of authority is "revelation" of God to holy leader or "prophet"; based on scriptures which are said to be the voice of God. Scriptures of different religions are mutually contradictory and often hostile.	Based on direct experience, personal experimentation in one's own "mental laboratory," scientific conclusions based on practical realizations.
UNIVERSALITY	Culturally-conditioned: beliefs and practices relative to changes in time, place and person, often projecting linguistic, geographic or racial prejudices. Ultimately divisive, leading to mutual distrust, even animosity, among different religions.	Cross-culturally applicable because based on universal principles. Ultimately unifying, leads to love among all humanity.
	Opportunity for exploitation by priest class.	No opportunity for exploitation, no vested interests or group feeling.
GOAL	Goal is salvation after death; or during life, the integration of the individual with his society, regardless of the spiritual quality of that society.	Goal is liberation in life from the ignorant state of ego-centredness, thus accelerating the evolutionary process of creation.
MORALITY	Morality, actions which agree with social conventions, becomes an end in itself, or is practised as a means to attain salvation in the afterlife.	Morality is a prerequisite for spiritual practices, to balance the mind so that practices, to balance the mind so that it may realize its eternal base, the soul. "Good" actions aid self-realization, "evil" actions hinder it.
	Morality, good and evil are thought to be an absolute set of values "given by God" through the sacred scriptures.	Good and evil are the dual manifestations of a singular Truth, thus they are a relative set of values. Right thought is as important as right action, since intention determines the morality of an act.

*The divine music that the ancients thought the planets made as they turned in space: "the music of the spheres."

**"Yoga" comes from the root "yuiṇj," which means "to unify," i.e., to reunite the unit entity with the Supreme Entity. This union is not like the union of sand and sugar, which when mixed can be separated again; but like the union of sugar dissolved in water, which, once merged, can never be separated.

3-12 BHAKTIRBHAGAVADBHA'VANA' NA STUTIRNA'RCANA'.

DEVOTION IS IDEATION ON GOD, NOT PRAISE OR PHYSICAL WORSHIP.

bhaktih = devotion

Bhagava'n= Lord, God

bha'vana' = ideation, thinking

na = no, not

stutih = praise, flattery

arcana' = physical, external worship

stutirna'rcana' = praise nor physical worship

A devotee once wrote in a Sam'skrta shloka:

> "You are beyond form, and yet I have described You. This is my first fault and crime. You are beyond all qualities, yet I have described Your qualities like compassion, mercy, etc. This is my second fault and crime. You are omnipresent, yet I have stressed . . . the importance of pilgrimages. By saying that pilgrimages to a place, or a dip in some holy river would be something virtuous and capable of producing certain material benefits, I have affronted You and Your omniscience. This is my third crime. O God, I have consciously committed these three crimes. Forgive me, O Lord!" (Ba'ba''s Grace, p. 53).

"Devotion is the fruit and rituals are the flower: The flower drops off as soon as the fruit appears."

To praise God, telling Him that He is omniscient and all-powerful, is not devotion, for He knows that you are merely trying to flatter Him, perhaps for your own selfish motivations. Devotion is not praise, flattery or worship; it is continual ideation on God, immersion in His thought.

IDEATION ON GOD

How do we ideate on God? We will have to do abhidhya'na (intense ideation). Abhidhya'na is composed of two stages: pran'idha'na and anudhya'na.

PRAN'IDHA'NA

There are fifty propensities in the human mind (see 3-4) which can be directed through any of the 10 indriyas, either externally or internally; 50 x 10 x 2 = 1000; there are 1000 propensities in the human mind. Pran'idha'na is the practical process of withdrawing all these 1000 propensities to a particular point, and from that point channeling them toward Paramapurus'a by means of the concentration on the mantra. But ma'ntrika concentration does not mean simply mechanically chanting of a sound rhythm; the sound rhythm must also have an ideation, it must flow

parallel to the mental rhythm as well--otherwise the sa'dhaka will be simply a parrot babbling words without knowing their meaning. By the process of pran'idha'na all the energies which are normally exhausted outward are focussed inward. The mind is concentrated and great force is acquired, and this concentrated mind takes the ideation of the Supreme by means of the subtle wavelength of the mantra. Gradually, with continual ideation, the mind becomes subtler and subtler until it becomes one with the subtlest wavelength, the infinite wavelength of Paramapurus'a--and then it merges in Him.

ANUDHYA'NA

The last two processes in As't'a'unga Yoga are dha'ran'a' and dhy'a'na, conception and meditation. Dha'ran'a is the effort to "hold" an object of concentration in the mind, while dhy'a'na is mental movement in a dynamic flow. There is force and movement in the mind, but it is so single-pointed, so uni-directional, focussed only on the Supreme, that it seems to be still, like a thread of thick molasses being poured from a jar. "What is anudhya'na? . . . you have accepted that Supreme Self as your object of ideation, but suppose your Lord doesn't want you. Suppose you are a sinner and your Lord doesn't want you to get Him, will you try to dart away from Him? No, in that case you will have to chase Him mentally. This chasing by you is called 'anudhya'na.' You must say, 'O my Lord, I may be a sinner, but I won't spare You, I must catch You.' . . . without anudhya'na, one cannot get Him." (Supreme Expression I, p. 133). When both pran'idha'na and anudhya'na are performed, Supreme union is attained.

"If one is a notorious sinner and still worships Me with single-minded devotion, he becomes a sage and all his evil is washed away." (Lord Krs'n'a, Bhagavad Giita).

ATTRACTION

> . . . as long as there is difference between the devotee and God, there is the opportunity and the necessity of bhakti sa'dhana'.
>
> "Bhakti" signifies longing for the Supreme. . . .
>
> Now the question arises, whether bhakti is natural or unnatural for living beings. Whatever conscious or crude things we see in the manifested universe bear attraction for one another. This attraction alone is the dharma of the created universe, and as a consequence, the continuity of the thought projections of the Cosmic Mind is maintained. Therefore, I say that attraction is natural for everything. It is on account of the attractions for one another amongst myriads of heavenly bodies oscillating in infinite space that balance is maintained in the firmament. There is the effort for self-preservation in every planet or sub-planet. Men run and assemble at a place which yields good water, good fruits and fertile lands, because it

is there that they continue to find adequate materials for self-preservation. The bee flies about and around the flowers in quest of honey just for the sake of preserving its existence. It is seen that every entity runs more towards that resort which is more lasting and secure and which can provide it greater and longer safety. (Subha's'ita Sam'graha I, pp. 68-69).

What is love? In this universe nothing can remain secluded from other entities. Each and every object is attracting others. This attraction is a natural phenomenon. . . .

When the attraction is for the Integral Entity . . . it is called "prema." When the attraction is for the non-integral entity, for money, for family, for land, it is called "ka'ma." . . . The transactional relationship during ka'ma . . . is called "vya'vasaya" (business): "Give me sixpence and I shall give you six [units] of salt." . . . and the transactional relationship during prema is called "seva'" (service). The spirit of seva' is to give everything and to take nothing at all." (Supreme Expression I, p. 134).

That which makes the mind soft and so strong and strenuous that it may keep itself in a balanced state even in the condition of pain, and creates perpetually a pleasant feeling within, is called love. Devotion is identical with love. . . . the moment devotion is aroused, the love of God comes. (Supreme Expression I, p. 146).

LOVE AND PASSION . . . AND SERVICE

Love and passion are mutually antagonistic tendencies of the mind. Passion is attachment for a finite thing; this latter results in extroverted energy. Love for the Infinite results in introverted energy. Thus the two, love and passion, cannot co-exist. "The aspirant will, therefore, have to skilfully transform passion into love. Do you love your son? No, no, you do not love your son. You love Brahma in the form of your son. By loving your son as a son, you cannot love the Lord. Where there is feeling of son, there is no Lord, and where there is the Lord, there is no son. Where 'you' exists He does not; and where He exists 'you' are no more."

When there is more than one desire the mind is divided and nothing will be achieved. . . .

[One must think] "I want Paramapurus'a, and from Him I want nothing. . . ."

This does not mean that the devotee will only sing bhajana and kiirtana. They are not seasoned devotees! . . . the devotee must be ready to serve humanity. The sa'dhakas who do not render social service do not have real devotion. In their devotion lies selfishness. The devotees who are selfish do not attain God. Hence

the correct desire is devotion. Those who are devotees are workers. They will never be afraid of work. They will do maximum work. (Ba'ba''s Grace, pp. 175-178).

TYPES OF DEVOTION

The sa'dhaka practices different types of devotion according to his sam'ska'ras. There are two main categories of devotion: attributional devotion and non-attributional devotion. Attributional devotion has three stages: static, mutative and sentient.

1. Ta'masika bhakti: static devotion. Static devotion is the craving for finite pleasure instead of the Supreme bliss; or, devotion to God motivated by violence, arrogance or jealousy. The ta'masika devotee says, "Oh Lord, I am Your devotee. Mr. X is my enemy. Please grace me by killing Mr. X." This is the worst type of devotion. The devotee does not want God; he wants God to destroy his enemy. God may or may not kill his enemy, but the devotee will certainly not achieve union with God in this way.

2. Ra'jasika bhakti: mutative devotion. Those who perform spiritual practices in order to attain finite objects are mutative devotees; they are engrossed in their selfish goals, but unlike the static devotees they do not seek to cause harm to others. The mutative devotee says, "[O Lord,] I am Your devotee. Please give me money. Please give me name and fame." (Ba'ba''s Grace, p. 81). As long as the mind desires finite objects, it will not attain true devotion. The child calls out for the mother but she is busy cooking in the kitchen. So she tries to pacify the child with toys. As long as the sa'dhaka is distracted with the toys of the world, he cannot attain God.

3. Sa'ttvika bhakti: sentient devotion. Sentient devotees are those who perform spiritual practices with the ideation, "O Lord, may my karma be annihilated. Emancipate me from the cycle of birth and death," or those who say, "I am Your devotee. But O Lord, I am an old man. Give me something concrete. I want salvation. And You know I am disgusted with this world. My digestive organs have become disordered. I can't eat anything. Please give me peace. Please give me peace." (Ba'ba''s Grace, p. 82). Also those who perform spiritual practices out of a sense of fear or duty, or for public opinion, are sentient devotees. At least their desire is not for something physical; they want salvation from God, but they don't want God. So theirs also is not the highest devotion either. "Some for fear of hell, some for fear of torture and retribution in the next life, pray to the Lord. . . . This betrays lack of knowledge of the truth. You should not encourage this inferiority complex. Those who accept and know the Lord as their own Self have no reason to entertain any fear of Him. This very fearless movement toward the Lord is termed 'love.' (Subha's'ita Sam'graha I, p. 79).

> Now this sa'dhana' which is sa'dhana' for complete merger . . . starts with fearful love. Love must be there. . . . but it starts with fearful love and ends in fearless love: and the space between fearful love and fearless love is the space of sa'dhana'. (Supreme Expression I, p. 134).

NIRGUN'A BHAKTI: NON-ATTRIBUTIONAL DEVOTION

Here the spiritual aspirant has no other object except Brahma. If asked why he loves Him, he answers, "Oh, why do I love Him? I do not know. I love Him just because I like to love Him. Should I not love Him? He is the life of my life, the soul of my soul." There are two stages in this non-attributional devotion:

1. Ra'ga'nuga' bhakti. The devotee of this type says, "O Lord, I love you. Why do I love You? Because it gives me great pleasure to love You. I want nothing from You. I just want to love You because I get pleasure in loving You." This is a very high type of devotion, but still it is not the highest.
2. Raga'tmika bhakti. This type of devotee says, "O Lord, I love You. Why do I love You? Because it gives You great pleasure that I love You. I don't want any pleasure. I love You not to get pleasure but to give You pleasure." This is the highest stage of devotion, because here the devotee's mind becomes subjectivated, it gets metamorphosed into the mind of the Lord, and he attains union with God.

KEVALA' BHAKTI

When this devotion becomes permanent, then the question "What have I attained? What do I wish to attain?" does not even arise in the devotee's mind. There is no longer any distinction between the adorer and the adored: then one and only one Entity exists. This is called "kevala'," "only," "complete" devotion. This is not like most human love; it expects no return. The devotee does not think, "I love You so You should also love me." He simply loves for love's sake. He says, "I do not want to serve any selfish end or have any claim on You." He has no expectation or fear. He loves because he cannot live without loving.

"Kevala' bhakti is not attained by baths, exercises or efforts. Those who have not been blessed with Divine Grace even in the least cannot have any realization of it." (Subha's'ita Sam'graha I, p. 76).

If the child throws away every toy the mother gives him and cries still more loudly for her, she must stop her work and take him in her arms. The kevala' bhakta is shrewd like this angry child who will be satisfied with no toys; he alone can attain the Lord.

> Persons who please Paramapurus'a are devotees. . . . They will want to utilize their bodies, minds and their qualities for the service of humanity, because everything belongs to Paramapurus'a. He has expressed Himself into every object of the universe, even to the blade of grass. A devotee will serve the universe because this will please Paramapurus'a.
>
> Those persons . . . are Class A devotees. They alone are devotees and the others are not . . . the devotee completely forgets himself, because self-centredness is pleasing oneself . . . And in the absence of self-centredness, the final merger of existence occurs. With the extinction of existence, the Absolute Consciousness is established." (Ba'ba''s Grace, pp. 183-184).

Bhaktirbhagavato seva'
Bhaktirpremasvaru'pin'ii
Bhaktira'nanda ru'pa'ca
Bhaktirbhaktasya jiivanam.
Devotion is service to God
Devotion is love personified
Devotion is the form of bliss
Devotion is the life of the devotee.

> "If one requires something from God, one must ask only for absolute devotion. When devotion is attained, God is attained. If God is attained, everything is attained. What remains unattained? . . .
>
> If devotion is with you, victory is with you." (Ba'ba''s Grace, pp. 185-186).

BHA'VA

Bha'va is the feeling of the mind when the citta is dominated by sattvagun'a and the mind is radiant with love for the Lord. "As a result of this bha'va, [the sa'dhaka] directs his natural attractive forces toward the adored; but the adored is not outside him, the adored is the life of his life, the mind of his mind, and the life-master of his entire existence. When this feeling of devotion for the adored awakens the introversion of his tendencies, then he becomes absorbed with this bha'va. He attains the state of realizing the Self." (Subha's'ita Sam'graha I, p. 79).

But even in this blissful state of bha'va sama'dhi, ideational trance, some duality between Paramapurus'a and the devotee still exists. "As long as the mind is in bha'va sama'dhi there is bliss, but afterwards the aspirant is an ordinary human being again." (Ba'ba''s Grace, p. 182).

For the merger to be complete, there can be no feeling of distinction between the devotee and the Lord. Once a devotee came to the house of the Lord. He knocked loudly on the door for entrance. The Lord asked, "Who is there?"

The devotee answered, "It is I, Lord." The Lord said, "There is no room here for thee and Me." The devotee knocked several times and always received the same answer. He went away, and traveled many miles, and underwent much suffering until he had learned the great lesson. He returned to the Lord's house and knocked again. The Lord asked, "Who is there?" And the devotee answered, "It is Thou." This time the door was immediately opened.

One day Lord Krs'n'a visited the house of the sage Vidura while the sage was out. Vidura's wife was very poor, and anxious to receive the Lord properly--but there was nothing in the house except bananas! So she washed the Lord's feet and, in a state of deep devotion, began to peel the bananas and feed the Lord the skins instead of the fruit! Suddenly Vidura returned home and saw his wife, completely absorbed in her love for Lord Krs'n'a and oblivious to what she was doing, feeding Him banana skins. He was furious, and apologized profusely to Lord Krs'n'a. But the Lord said, "Vidura, my stomach is now full. These banana skins had such an exquisite flavour that any food superior to this would be impossible to find. So long as your wife, forgetting all differences, was feeding me, her 'I' was not there; but now that the difference between the banana and its skin has intervened, the 'I' is there." (Told by Ba'ba').

"Devotion is that bridge which connects jiiva with Shiva. . . .
"Before crossing the bridge of devotion one feels, 'You are That [Supreme Consciousness].' But while crossing the bridge, he feels, 'I am That.'" (Supreme Expression I, pp. 173-75).

ATTAINING DEVOTION

> When a man is established in devotion he becomes able to understand the greatness and magnificence of Shiva. This understanding is . . . born of real experience through taste. . . . One cannot enjoy the flavour of mango by seeing its reflection in water. One will have to get on the tree, pluck the mango, and taste it. Similarly, experience in the spiritual realm also can be had only after climbing a step on the tree of devotion. (Supreme Expression I, p. 174).
>
> Devotion is not a sa'dhana'. The stage of devotion is reached through knowledge and sa'dhana'. (Supreme Expression I, p. 174).

How can one feel this devotion, this love for God? The Lord's Grace is showering upon everyone all the time, but most people have the umbrella of ego over their heads, so they cannot feel it. One need only take down that umbrella of ego through sincere sa'dhana', and he will be drenched in that Grace, and filled with love. Ra'makrs'n'a once said, "How to attain His Krpa' (Grace)? KR-PA': DO (kr) and GET (pa')!"

JIṆA'NA, KARMA, BHAKTI: KNOWLEDGE, ACTION AND DEVOTION

"Those who are real devotees will not neglect karma (action) and they will also acquire the knowledge necessary to perform real action. Knowledge and action cannot take a devotee to Paramapurus'a--devotion can. But for serving humanity, for objective adjustment, knowledge and action are essential. Devotees will have to learn this." (Ba'ba''s Grace, pp. 178-179).

Knowledge is very useful for a devotee. There are three further types of devotees: The superior devotees are "versed in [spiritual philosophy], competent in sa'dhana' practices, and of firm mind." The intermediate devotees are those who have "reverence but no knowledge of [spiritual philosophy]." And the inferior devotees are "those having neither knowledge nor earnestness." (Subha's'ita Sam'graha I, p. 82).

Thus all three, jiṇa'na, karma and bhakti, are essential for the attainment of God. It is said that knowledge is like the leaf which Indian sweets are wrapped in. The act of eating the sweet is action, karma. But the delicious taste is devotion. Once the sweet taste is experienced, there is no more need for the leaf of knowledge--it can be thrown in the dust-bin.

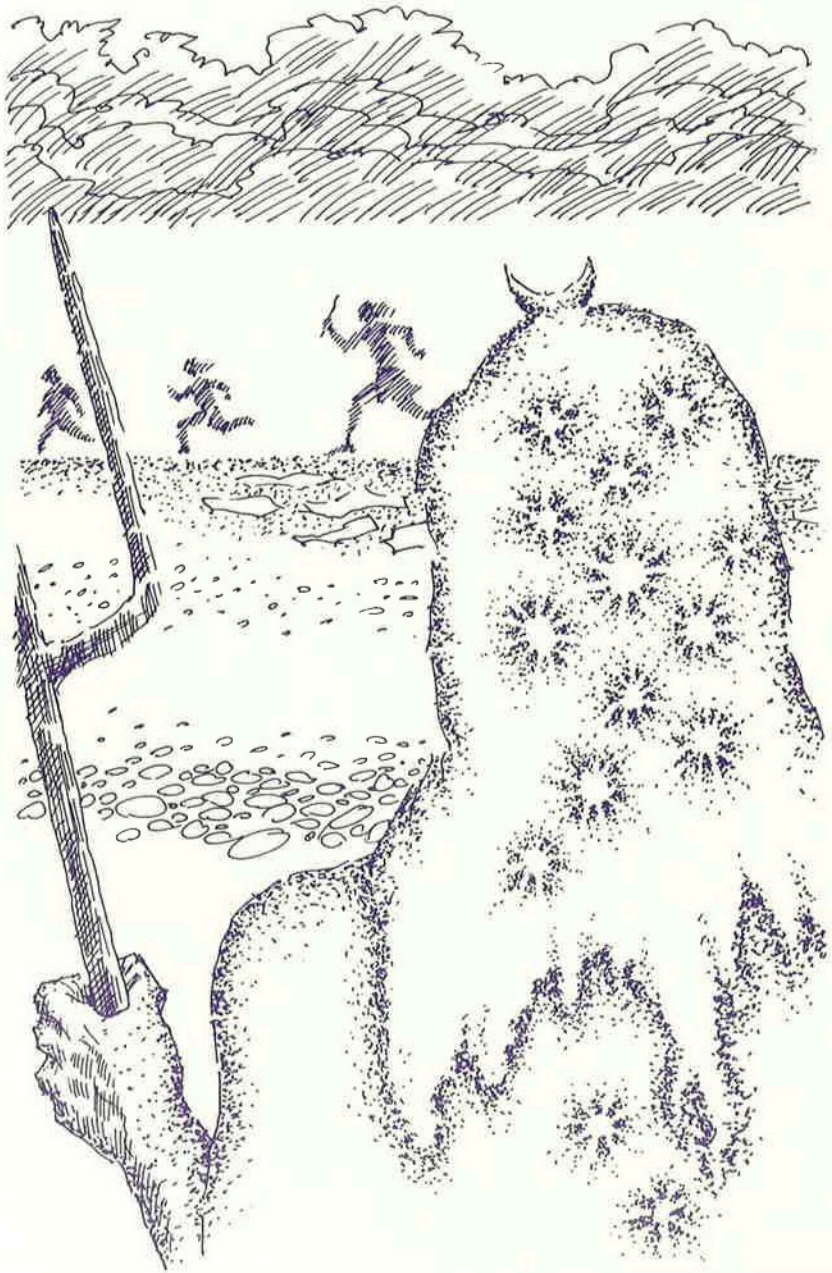
If knowledge and action are not saturated with devotion, they may be dangerous. The acquisition of too much knowledge, without its proper utilization, will lead to pride and laziness. Thus the knowledge should always be practically utilized; there should be more work than knowledge. The formula is: karma minus jiṇa'na equals bhakti. The surplus of karma over jiṇa'na will be equal to the devotion produced. But even karma may make a person proud: "See what I have done!" Thus the correct approach is to surrender everything, the knowledge gained and the acts performed, to the Supreme, and then devotion will flower in one's heart.

SURRENDER

Surrender to the Lord is the essence of the devotee's life. Ra'makrs'n'a used to say that the devotee should be like a baby kitten, not a baby monkey. The baby monkey holds onto its mother by clutching her fur; it has to hold very tightly while she leaps from tree to tree, lest it fall off. But the baby kitten does not hold on; it merely mews and mews and the mother herself has to come and pick the kitten up in her teeth by the scruff of its neck. The little kitten doesn't have to do anything; it is the mother who holds it and never lets it go.

Once there was an old washerman who was a devotee of Lord Shiva. He had surrendered everything to Lord Shiva, and so every day Lord Shiva used to sit on the hill above the river where His devotee was washing his clothes, to watch over him and take care of him, since the washerman had given Him his all. One day, however, Lord Shiva came home early. His wife Parvati asked Him what had happened, why He was not out taking care of His beloved washerman. Lord Shiva replied,

SHIVA AND THE WASHERMAN



"Well, I was watching over him, when some mischievous boys came by and trampled mud all over the white clothes he had spread out to dry. Then the washerman picked up a stick to drive them away. So I thought, since he is now taking care of himself, he doesn't need Me anymore. So I came home."

Once a great devotee of Lord Caetanya Maha'prabhu, named Mukunda, was told by Caetanya that he was not allowed to enter his darshan. Another disciple asked, "What about thy Mukunda?" Lord Caetanya answered, "My Mukunda, who told you he was my Mukunda? I know he has no firm faith in anything, certainly not in me." Mukunda heard this and said, "The Lord is just and my punishment is lighter than my offence. But when will he again accept me as his servant? Please ask whether he will again allow me to see him?" Lord Caetanya sent the message back, "Tell him that it will be after as many lives as there are leaves on that great tree in the courtyard--ten million births." When Mukunda heard this, he began to dance with joy. The other disciples thought he was mad. "You don't understand. I shall see him, he has promised it! Ten million births is a long time, but compared to eternity they are nothing. I shall see him, I shall see him!!!" Suddenly the command came from inside, "Mukunda, come in." Lord Caetanya took him on his lap and lovingly caressed him. "I was only testing your great faith," Lord Caetanya said to him. "I wanted to show to all the world what my bhaktas (devotees) are made of."

. . . Krs'n'a once became ill. He was treated in so many hospitals; there were so many blood tests and urine tests, in Mathura hospital, in Dwaraka hospital, in Indraprastha hospital, in so many hospitals; but doctors failed to cure Him. Then the devotees approached Him gracefully; they said, ". . . the physicians have failed. Now you prescribe some medicine."

Krs'n'a said, "I need one medicine. If the foot dust of my devotees is collected, and I get a chance to touch that dust with my head, only in that case I'll be cured."

[But the devotees] said, "We can't give our foot dust to Lord Krs'n'a. . . . it will be the action of a sinner, we'll be sinning then. No, no, we can't do it, we can't do it. It will be our maha'pa'pa (great sin)."*

Then everybody approached Maha'rs'i Na'rada, because he can settle the unsettled facts and can also unsettle the settled facts. So he was the most efficient man for this purpose. He went everywhere, from America to Russia, from China to Japan, everywhere, and couldn't collect a single iota of foot dust. Everybody said, "No, no, it will be maha'pa'pa, we can't do it." Then he approached the [simple village boys] of Vrnda'vana. . . . devotees

*It is considered a sin if the foot of a lower-evolved person touches the head of a more elevated person--especially a maha'guru.

of Krs'n'a. They said, "Oh, Krs'n'a said like this? He wants our foot dust? Yes, yes, take it, take it, take it. Let my Lord be cured first."

Na'rada [said], "Do you know it will be maha'pa'pa for you?"

. . . "Let there be maha'pa'pa. But let my Lord be cured first. You see, Maha'rs'i Na'rada, we don't know whether we are actually devotees or not, but today let there be an experiment. Let the dust be touched, and if He is cured, it is well and good; if not cured, then it will be proved that we are not devotees. But what's the harm if you take the dust? Let the Lord be cured. We don't know pa'pa [sin] or punya' [virtue] - we know only the Lord. We are ready to live in . . . hell if the Lord is there. . . . We are not ready to go to . . . heaven if the Lord is in [hell]."

This is the proper mentality of a devotee. Devotees do not consider pa'pa or punya', they only know the Lord. And all men should also remember this fact. (Supreme Expression I, pp. 239-240).

IV CREATION OF THE UNIVERSE AND KUN'D'ALINII

4-1 TRIGUN'A'TMIKA' SRS'T'IMA'TRKA' ASHES'ATRIKON'ADHA'RA'.

THE MOTHER OF CREATION IS COMPOSED OF THE THREE GUN'AS, IN AN ENDLESS FLOW IN THE TRIANGLE OF FORCES.

trigun'a = three gun'as

a'tmika' = composed of

srs't'i = creation

ma'trika' = mother

srs't'ima'trika' = causal matrix

ashes'a = endless

trikon'a = three corners, triangle

dha'ra' = flow;

trikon'adha'ra' = flow of forces in the form of a triangle

This fourth chapter explains in detail the ta'ntrika theory of creation. In the primordial phase of creation, Prakrti is the "attribute" of Purus'a. She is sheltered in Him; yet She is an ever-flowing entity so Her three gun'as are flowing linearly in a haphazard way, with infinite momentum in all directions in His infinite "body."

Fig. 15

This continuous movement causes the three forces to contact each other, and infinite figures with innumerable sides (hexagon, octagon, etc.) are formed from the flow of the forces. But thus far no resultant is created; Purus'a has as yet no desire for creation, so, Prakrti remains dormant, unmanifested, unexpressed (anucchu'nya').

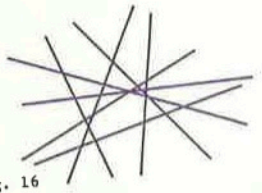


Fig. 16

Prakrti here is said to be "anucchu'nya'" and Brahma here is objectless, because there is no question of subjectivation (feeling of doer "I") or objectivation (feeling of done "I") and therefore Brahma is called "Nirgun'a," "beyond all the attributes" of Prakrti. In common language it is said that Prakrti has not been able to get Brahma influenced or metamorphosed. Here, therefore, there is not even the seed of creation.

If more than two forces are acting at a place the figure of forces tends to become triangular. These belligerent forces, therefore, make a triangle of forces. In the initial stage, there is balance in the triangular figure. The hectagon, septagon, and other multi-sided figures have been transformed into a triangle of forces, but no resultant is formed because of proper adjustment of the three types of forces. In this state of equilibrium, the triple qualities of Prakrti exist, but in a balanced state. (P. R. Sarkar, "Ba'ba', Idea and Ideology [A'nandanagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 5th Edition, 1978], p. 11).

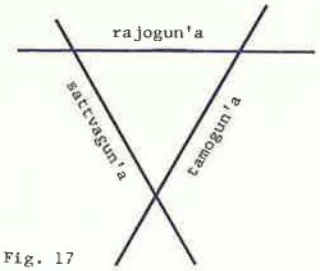


Fig. 17

Thus many triangles (the most stable, basic geometric form) are formed in many dimensions in a "matrix" (structure with consistently repeated parts). This matrix is the "mother of creation," the "womb" from which the creative flow will emanate (see 4-3). In the infinite ocean of Consciousness, a portion of Purus'a has been encircled by Prakrti's "localized influence," like icebergs forming in an infinite ocean. Here Purus'a is no longer gun'a'tiita, beyond the gun'as, but He is still gun'a'dhiisha, controller of the gun'as.

4-2 TRIBHU'JE SA' SVARU'PA-PARIN'A'MA'TMIKA'

IN THE TRIANGLE OF FORCES, SHE IS COMPOSED OF THE MUTUAL TRANSFORMATION OF THE THREE FORCES.

tribhu'je = in the triangle--7th case ending

sa' = she

svaru'pa = self-existence, own form: sva (own) - ru'pa (form)

parin'a'ma = transformation

svaru'pa-parin'a'ma = homomorphic ("same form") evolution, mutual transformation of the gun'as

a'tmika' = composed of

In this state in which Prakrti is encircling Purus'a with Her triangle of forces, "the triple qualities of Prakrti exist but in a balanced state. This state, however, differs from the previous one [when the three gun'as were flowing in haphazard directions with infinite momentum] not only in the fact that a triangle of forces has been formed, but also in the fact that the sentient, the mutative and the static forces are clearly distinguishable. In the previous stage the forces had no clear identity; they were flowing without any feelings. But in this triangular stage there is a constant exchange of identities amongst the three fundamental principles (forces). This mutual exchange or transformation is called 'svaru'pa-parin'a'ma.' The conversion involves no bondage, and though the sentient is penetrating into the mutative, the mutative into the static and so on, there is a perfect balance here." (Idea and Ideology, pp. 69-70).

Fig. 18

Thus in Nirgun'a Brahma in the first stage there was no qualitative difference between the forces, no "clear identity"; but in the stage of svaru'pa-parin'a'ma the three forces are clearly distinct and can be identified. Here there is a constant mutual exchange of identities or homomorphic ("same form") evolution among the three gun'as, as the different energy flows blend into each other. Sentient is converted to mutative and mutative to static, then static to mutative and mutative to sentient, endlessly. In this way the endless momentum of Prakrti continues, although Her infinite flow has taken the shape of many triangles in an endless matrix (see 4-3).

4-3 PRATHAMA' AVYAKTE SA' SHIVA'NII KENDRE CA PARAMASHIVAH.

IN THE FIRST UNEXPRESSED STAGE, SHE IS CALLED "SHIVA'NII" AND PURUS'A IN THE NUCLEUS IS "PARAMASHIVA" (THE WITNESS).

prathama' = first

avyakte = in unexpressed state--7th case ending

Sa' = She (Prakrti)

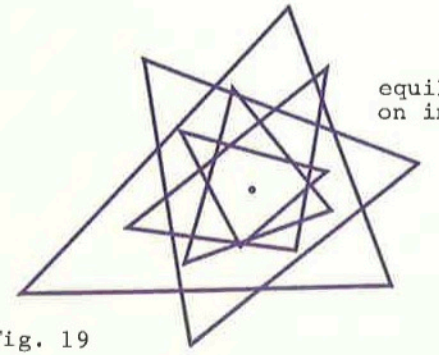
Shiva'nii = name for Prakrti: feminine of "Shiva"

kendre = in the nucleus--7th case ending

ca = and

Paramashivah = Supreme Shiva, name for Purus'a

This first stage of svaru'pa-parin'a'ma, mutual transformation of gun'as, is a theoretical, pre-evolutionary stage because as yet there is balance among the three gun'as and no resultant expression of Prakrti has been created, although there is possibility for expression. Prakrti is encircling Purus'a but thus far the bondage of Purus'a by Prakrti is only theoretical, not actual. He is the Witnessing Entity in the nucleus, the mid-point of all the triangles, the "thread" by which all the triangles are "interwoven." (Imagine all the triangles as oriented in infinite directions on infinite planes, but sharing a common mid-point. This is the causal matrix in a geometrical metaphor.) In each stage of evolution, different names are given to Purus'a and Prakrti to distinguish their activities from other stages. Here Purus'a encircled by Prakrti is called "Shiva," and Prakrti, flowing in the triangle of forces, is called "Shiva'nii" or "Kaos'ikii," but actually there is no real practical difference between Shiva and Shiva'nii. Purus'a and Prakrti are still essentially one, they are still merged in each other in this pre-evolutionary stage.



equilateral triangles on infinite planes

Fig. 19

Purus'a is the fundamental Entity at every stage. When He gets encircled by the triangle of forces (sentient, mutative and static), though no resultant force has formed, there is a theoretical difference between the Purus'a-bha'va in the first stage when Prakrti was anucchu'nya', and the Purus'a-bha'va in the second stage when Prakrti has shaped Herself into a triangle of forces. In the later stage not only is Purus'a in a theoretical bondage of the three principles, but also there is a chance of His getting expression. Purus'a has not yet metamorphosed due to equilibrium of the triangle of forces, but the chance of metamorphosis is imminent, and so in spite of the fact that Purus'a here is unaffected, there is a theoretical speciality in Purus'a at this stage. This Purus'a-bha'va is called "Shiva," and Prakrti "Shiva'nii" or "Kaos'ikii." Prakrti is called "Kaos'ikii" because She is the cause of origin of different kos'as which are formed later on in the process of evolution.

The difference between Shiva and Shiva'nii here is merely theoretical because no actual manifestation has occurred. (Idea and Ideology, pp. 70-71).

4-4 DVITIIYA'SAKALE PRATHAMODGAME BHAERAVII BHAERAVA'SHRITA'.

THE SECOND PHASE, WHEN THE GERM OF EVOLUTION SPROUTS FORTH AND MOVES FORWARDS AS A STRAIGHT LINE, IS CALLED "NA'DA." PRAKRTI AT THIS STAGE IS CALLED "BHAERAVII," AND WITNESSING PURUS'A, "BHAERAVA."

dvitiiya' = second

sakale = having a soft or low sound, na'da--7th case ending

prathama = first

udgame = sprouting forth--7th case ending

prathamodgame = in the first sprouting forth: prathama + udgame

Bhaeravii = name for Prakrti in the second phase

Bhaerava = name for Purus'a in the second phase

a'shrita' = sheltered

The first stage of creation was the triangle of forces encircling the Purus'ottama, the Consciousness as Witnessing Entity in the nucleus. The second stage is the actual expression of creation, Sagun'a Brahma. The three gun'as of Prakrti are belligerent by nature; there is a continual fight among them for dominance. Due to this constant clash the equilibrium in the triangle of forces cannot be maintained for long. Gradually the stability of the causal matrix is shaken, and ultimately the matrix cannot endure this incessant clash. A resultant force bursts out of any vertex of the triangle. This vertex is called "ka'mabiija" or "seed of desire" because it is here that the momentum of desire which propels the creation forward, begins. In this first manifested state, Purus'a is qualified, "sagun'a," "with gun'as," or "sakala'," "having a soft or low sound." The ta'ntrika scriptures describe the creation in the image of a gram or seed germinating:

> Ma'ya' balkalam' sam'tyajya dvidha' bhinna'-yadonmukhii
> Shivashakti vibha'gena ja'yate srs't'ikal-pana'. (Maha'tantra).

"As long as the gram does not germinate, the two internal components [Shiva and Shakti] appear as one whole; but as soon as the creative germ sprouts, the two pieces get separated." (Ba'ba', Subha's'ita Sam'graha I, trans. Dr. Nagendra [A'nandanagar, India: A'nanda Ma'rga Pra-ca'raka Sam'gha, 2nd Edition, 1971], p. 17).

Until now, there has been only theoretical, not actual, difference between Purus'a and Prakrti. But in this stage, Prakrti throws aside the "bark" which covers Her:

> Ma'ya' balkalam' (bark) sam'tyajya (leaving aside)

and the two component parts of the Singular Entity, Brahma (see 1-1) are divided into two:

> Dvidha' (two) bhinna'yadonmukhii (split, divided into parts)

Through this separation of Shiva and Shakti, the creation is imagined in the mind of God:

> Shivashaktivibha'gena (by the separation) ja'yate srs't'i (creation) kalpana' (imagined).

In this stage, Prakrti, who has finally gotten the opportunity of expressing Herself, is called "Bhaeravii," and the witnessing Purus'a is "Bhaerava."

The point from which the creative spirit is expressed is dominated by the static gun'a, by avidya'ma'ya', the attraction towards physicality or crudity, since the creation will now move gradually toward crudity. On this point of ka'mabiija the will force (iccha' shakti) of Paramapurus'a expresses itself:

> The difference between Shiva and Shiva'nii [in the first stage] is merely theoretical because no actual manifestation has occurred. Practical difference between Purus'a and Prakrti starts arising the moment a resultant of forces is formed. Imbalance or lack of equilibrium in the three belligerent forces causes this resultant, and metamorphosis of Purus'a starts due to activation by this Prakrti. The point at which the resultant force bursts out is known as "biija" [seed]--in tantra it is called "ka'mabiija" [seed of desire for physicality]. Here lies the innate desire of creation.
>
> "Shiva Shakti vibha'gena, ja'yate srs't'i kalpana," i.e., Shiva, the Transcendental Entity encircled in the triangle of forces, and Shakti, or Prakrti, on being acted and reacted within themselves, are the cause of the Divine desire of creation. This point, (ka'mabiija) is static and is dominated by avidya'ma'ya' and rests within its scope of activity. This is the point wherein lies the Cosmic desire. It, therefore, can also be termed "iccha'biija" or "seed of desire." (Idea and Ideology, p. 71).

The first gun'a to be expressed in the energy flow issuing from the triangle is the sentient gun'a, because if is far more powerful than the mutative or static. As the sentient gun'a begins to bind Purus'a, the first expression of creation is in a straight line (na'da). The flow is uninterrupted because it is as yet unaffected by any other force.

Fig. 20

The next stage after this point is the expression of desire or the expression of the resultant force, which must be in a straight line (jiṇa'na-shakti na'da) because every force expresses itself by a direction. Philosophically speaking, even though the point is dominated by the static force, further expression is due to the sentient force. Prakrti has a tremendous force but is mainly sentient at this stage, even though the mutative is well active within it. At this stage the flow of expression must, therefore, be in a straight line because the sentient-dominated force itself must be a straight line.

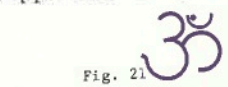
Prakrti by nature merges Herself in Purus'a-bha'va regularly but by degrees. (Idea and Ideology, pp. 71-72).

OṆM'KA'RA

The sonic expression, the subtle sound expression, of this first linear vibration in the second stage is the oṇm'ka'ra, AUM--the "word" out of which the rest of creation evolves. The "word," the AUM-sound, therefore vibrates in all beings, and anyone who becomes attuned to that highest vibration by deep meditation may hear its Divine sound. Actually "AUM" represents the universal flow: "A" is the acoustic root of the unmanifested, dormant universe, from which the creation issues. "U" is the acoustic root for maintenance, the preservation of the creation, and "M" is the acoustic root for destruction, the nivrttibodhicitta where the liberated minds are being absorbed--the withdrawal, the termination of creation. Thus "AUM" represents creation, preservation and destruction. The "Amen" of Judaism and Christianity is related to this mystic sound "AUM."

Oṇm'ka'ra is the sonic expression of the Macrocosmic vibration. . . .

. . . oṇm'ka'ra is denotative of both Sagun'a and Nirgun'a. The dot (·) in the ideogram of oṇm'ka'ra is indicative of Nirgun'a. "A," "U" and "Ma" are indicative of Sagun'a, and the sonic crescent or stroke (◡) is denotative of the distinction between Sagun'a and Nirgun'a. A dot cannot be described properly, and that is why it has been used to represent Nirgun'a Brahma. A dot has position but no magnitude. . . . (Ba'ba', Subha's'ita Sam'graha II, trans. Manohar Gupta [A'nanda-nagar, India: A'nanda Ma'rga Praca'raka Sam'gha, 2nd Edition, 1970], pp. 117-120).

Fig. 21 

. . . When the influence of Prakrti expresses itself upon the Purus'a, the Cosmic thought process goes into action and by virtue of this activation by Prakrti, the sound of oṇm'ka'ra starts. . . . But when Prakrti is inactive, i.e., when the Purus'a is predominant, then and there that oṇm'ka'ra sound also stops. . . .

. . . all that you cannot think of concerning the world is within [Brahma]. He is the seed of all the tanma'tras, the generic essences of physical elements like sound, touch, form, taste and smell. The germ or sprout is verily His expression. . . .

He is whatever exists in this universe--whatever exists in all the objects. Whatever will take, has taken or is taking place is all held in His existence, vibrated in His vibration, echoed and re-echoed in a thousand-and-one ways in His sound. His voice is the Cosmic voice that establishes the beings of the mortal world in immortality. His voice surges as the seed of the world, as the germ of the world, as the fruit-bearing world-like tree. [St. John] said in the Bible, "In the beginning was the Word and the Word was with God and the Word was God."

The Vedas also sing the many glories of this vast mystic syllable or sound, oṇm'ka'ra. The all-merciful God has been teaching the fundamentals of all learning through the medium of this oṇm'ka'ra. (Subha's'ita Sam'graha II, pp. 69-71).

. . . oṇm'ka'ra is not a sound for utterance but for hearing. Human vocal endowments cannot give proper form to that (mystic) sound, so don't make a vain attempt to pronounce it. . . .

Whatever you see, whatever you think or feel, whatever is beyond your vision, thought and perception--all is Sagun'a Brahma or oṇm'ka'ra. Your soul is also Brahma. There is . . . oneness between your existence or world and Brahma or oṇm'ka'ra. Your existence, the world and Brahma are not separate entities. Bring your crude-world-and-self-existence into [oneness] with Brahma and you will find yourself verily as the oṇm'ka'ra, i.e., in that condition you will become one with oṇm'-ka'ra also. Having thus attained [oneness] with oṇm'ka'ra, there will remain only one Entity, whose characteristic is [without] distortion. (Subha's'ita Sam'graha II, pp. 120-122).

That is why I stress the point that oṇm'ka'ra is not only denotative of the whole Brahma Entity in the first three syllables alone, it also has a fourth syllable. In this very fourth syllable or half-syllable the witness Purus'ottama is established. From this it follows that "A," "U," "Ma" and the half-syllable respectively represent creation, preservation, destruction, and the witness-ship. . . . Hence when a sa'dhaka gets himself established in the pure Nirgun'a Entity beyond the scope of involvement with objects, no residue remains of the oṇm'ka'ra. . . .

. . . Apprehending the effulgent form of this oṇm'ka'ra, in the fourth syllable of the turiiya (non-duality [see 3-2]), the sa'dhaka attains the intransmutable, objectless Nirgun'a Brahma, achieves the final beatitude. (Subha's'ita Sam'graha II, pp. 119-120).

4-5 SADRSHA-PARIN'A'MENA BHAVA'NII SA' BHAVADA'RA'.

IN THE VIBRATIONAL WORLD THERE IS A SEQUENCE OF SIMILARITY OF CURVATURES; THERE PRAKRTI IS CALLED "BHAVA'NII" AND PURUS'A "BHAVA."

sadrsha = similar

parin'a'mena = from resultant--3rd case ending

sadrsha-parin'a'ma = "homogenesis," similitude of curvatures

Bhava'nii = name for Prakrti in this stage

Sa' = She

Bhavada'ra' = wife of Bhava, name for Purus'a in this stage

Due to the clash among the gun'as, a resultant of Prakrti, the sentient force, issues in a straight line from the vertex of the triangle. Under its dominance, as we have seen (1-5), some portion of Purus'a is metamorphosed into Cosmic Mahat, and the feeling of "I am" comes in the Cosmic sphere. Saincara, or the extroversive flow of creation toward crudity, begins. But Prakrti is indeed belligerent by nature, and although the sentient gun'a is temporarily dominant, the other gun'as have by no means become inoperative. Gradually the force of the sentient gun'a starts to wane and that of the mutative gun'a increases; Cosmic Aham'tattva or feeling of doer "I," of active ego, is inculcated in a certain portion of the Cosmic Mahat. Then gradually the force of mutative Prakrti wanes and static Prakrti increases; the static gun'a begins to dominate and Cosmic citta is created. With the increasing pressure of static Prakrti on the Cosmic citta, all the five fundamental factors are evolved.

Thus due to internal friction among the gun'as for dominance, the flow from the vertex ceases being in a straight line and becomes a vibration with a certain wavelength. This continued clash and the gradual superseding of one gun'a over another results in a series of different curvatures. As the influence of the gun'as gradually changes, the second curvature is cruder, its wavelength is "shorter" than the previous one. The third curvature is shorter than the second, and so on. It is this change in curvature that accounts for the creation of the various layers of the Cosmic Mind, and the world of the five fundamental factors.

But since the second curvature flows from the first, it will be very similar, though not identical, to that first vibration; the third will be similar to the second, but less similar to the first. Thus a preceding wave is transformed into a later wave, it becomes its "cause" and the similar, succeeding vibration is the "result" or "effect" (parin'a'ma). This is the process of sadrsha-parin'a'ma, "similar result" or "similarity of curvatures."

By this progressive change of wavelength, innumerable waves of different wavelengths are created in Purus'a, and the

entire universe with its endlessly varied forms evolves, always changing, always developing still newer shapes and colours. No two entities, no two snowflakes in this universe are alike. When the vibrations come within the scope of the senses, we perceive the tanma'tras and see, feel, taste, hear and smell the world around us.

Because of sadrsha-parin'a'ma, the change is gradual: one generation changes only slightly from the next. Only over long stretches of time, during which a marked change in vibrational wavelength has taken place, can outstanding differences be noted. Thus a son looks like his father but appears very different from a monkey; the aerial factor is similar to the ethereal factor but different from solid factor. In the same way, a person's wavelength changes slightly from day to day and any change in him would be almost imperceptible to those living near him, or to himself. But a person seeing him after twenty years would notice a great difference. A spiritual aspirant, too, changes gradually; with sustained practice, each day his vibration becomes more and more similar to the Cosmic wave, approaching the infinite vibration--though he himself may not feel any distinct change.

The differences created by sadrsha-parin'a'ma in the flow of evolution have been classified into three types:

1. Svagata, the distinction between parts of the same body or structure, such as the difference between leaves and bark and flowers on the same tree.
2. Svaja'tiiya (homogeneous), the next outcome of sadrsha-parin'a'ma, is a more pronounced difference: that between different species of the same genus, e.g., between a maple tree and a willow tree, and also between different varieties of the same genus, e.g., varieties of maple trees. Here the effect or result has deviated more from the original cause, but the link can still be perceived.
3. Vija'tiiya (heterogeneous), the next stage, a still more pronounced difference, that of one genus and another, e.g., between tree and man. Here there is so much distance between curvatures that the mutual relation is no longer clearly perceivable.

The Operative Principle, Prakrti, which is working behind this homogenetic evolution, or sadrsha-parin'a'ma, is known as "Bhava'nii" and the witnessing Purus'a at this stage is "Bhava." "Bhava" means "creation": here the subjective Consciousness is taking the form of objectivity, of the created universe:

> Prakrti by nature merges Herself in Purus'a-bha'va regularly but by degrees. Hence the flow changes and the force of expression gradually becomes less and less. There is also a never-ending clash amongst the belligerent forces of Prakrti, due to which internal friction increases. Thus due to gradual merger of

Prakrti and growing internal friction (known as "gun'aks'obha" in tantra) within Prakrti, the flow ceases to be in a straight line, tends to take up curvature and attains a wavelength. The first curvature thus formed is termed "kala'" ("kriya' shakti"). Prakrti is active from ka'mabiija to the kala' and is called "Bhaeravii" in the na'da stage, and Purus'a is termed "Bhaerava."

The conquest of the mutative over the sentient and the gradual movement towards domination (second occasion) by the static force results in curvatures following the preceding curvature. Kala' is followed by further formation of curvatures one after another, but each succeeding curve is not necessarily of the same wavelength as the preceding one. In fact, the difference goes on increasing as the wavelength continues to decrease. This sequence of curvatures is known as "sadrsha-parin'a'ma." Here the static-dominated mutative Prakrti is responsible for the expression of the universe. The universe gets created. Prakrti responsible for this creation or metamorphosis is known as "Bhava'nii"; She is the energy of evolution. The metamorphosed Purus'a-bha'va under the influence of Bhava'nii is called "Bhava." In Sam'skrta "Bhava" means "to become." Here Purus'a has become the universe of creation and therefore Purus'a is called "Bhava." The practical difference between Bhava and Bhava'nii is the maximum, whereas the difference between Bhaerava and Bhaeravii was tending from the theoretical to the practical aspect. (Idea and Ideology, pp. 72-73).

4-6 SHAMBHU'LIUNGA'T TASYA VYAKTIH.

ITS (PARAMAPURUS'A'S) EXPRESSION IS FROM SHAMBHU'-LIUNGA.

shambhu' = self-created controller: sham (control) + bhu' (self-created)

liunga = sign, emblem, symbol

shambhu'liunga't = from the point of fundamental positivity--5th case ending

tasya = its, his

vyaktih = expression

Evolution starts from the first expression of Bhava'nii shakti emanating from one of the vertices of the triangle of forces. Purus'a at this point of iccha'biija or ka'mabiija is called "shambhu'liunga." "Shambhu'" means "self-created controller" and "liunga" means a mark, sign, or symbol--the symbol for Purus'a in this stage of potential expression. This is the common point of the "theoretical" evolution (the pre-evolutionary initial stage when the triangle is still in equilibrium, see 4-3) and the "practical" evolution (the second phase of expression when the resultant bursts forth first in linear (na'da) and then vibrational (kala') expression.

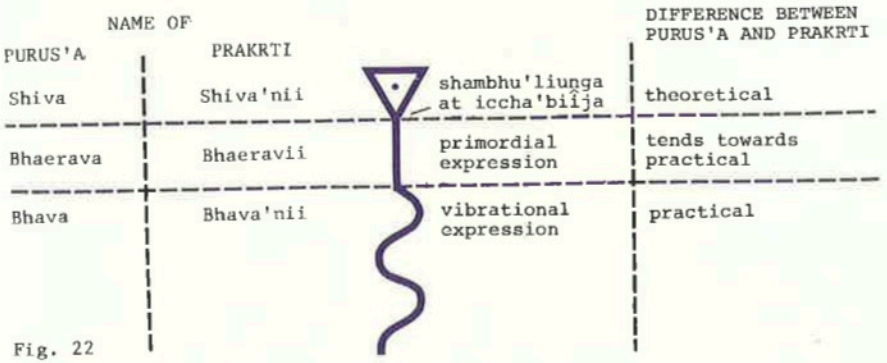


Fig. 22

This point, Purus'a at the vertex of the triangle, is the source of the extroversive flow of saincara; the positive determination of Purus'a, His firm resolve for creation, sprouts from this point. Thus it is called the "root point of fundamental positivity."

> Now in the phase of creation, the first point of creation is called "shambhu'liunga." "Liunga" means the Supreme point, the terminus of all expressions, all movements. That terminus is a singular entity. In the phase of extroversion it is the starting point, and in the phase of introversion it is the culminating point, the Supreme Desideratum. This starting point [is the point] from where the first expression takes place. In the first stage of creation, [when] the triangle of forces - sentient, mutative and static - due to their inter-transmutation [becomes unbalanced]. . . . the resultant force comes out from one of the vertices of the triangle. . . .
>
> . . .the point from which the resultant force comes out is called "shambhu'." In the phase of extroversion, in the phase of creation, it is the shambhu', and in the phase of introversion also, it is the shambhu'. In the phase of creation, it is the starting point, it is the fundamental positivity. . . . because in it lies the seed of all creation; and in the case of introversion it is the Supreme Desideratum, because here in this point all the aspirations, all the hopes, all the desires of all living beings terminate. Similarly, . . . in each and every unit structure there is a starting point . . . a microscopic expression of shambhu'. In the entire Macrocosm, in the entire Cosmic order there is a shambhu' point, the first starting point; similarly in unit, in microcosm, there is a shambhu' point in microcosmic form, controlling the microcosm, and this . . . is the controlling point of the pineal gland. It is the site of Paramapurus'a, Paramashiva. . . .
>
> . . . the last point [of creation], the crudest point, we call "svayambhu'." "Shambhu'" and "svayambhu'." "Sha" means "to control." "Shambhu'" means . . . "self-created controller." "Svayambhu'" means "self-created," but it is not the controller because it is the crudest point, it is the last point. . . .
>
> Now . . . the Supreme Entity is there [at the shambhu'-liunga, the fundamental positivity from where the creation starts, and in] the last point, the crudest point, the svayambhu'liunga, there also is the Witnessing Entity. Now in shambhu'liunga, the human entity is in the subtlest form, is in purest form, is in unadulterated form; and in the svayambhu'liunga, in the lowest point, in the lowest bone of your body [of the spine], the living being is in the crudest form. . . . That is, all His Divinity . . . is sleeping there, is in latent form there in the last bone of the body. That sleeping divinity . . . is called

> "kulakun'd'alinii" in Sam'skrta, "coiled serpentine" in English. . . . It is just like a serpentine loop. (Ba'ba', Supreme Expression I ['s-Hertogenbosch, The Netherlands: Nirvikalpa Printing, 1978], pp. 29-30).

4-7 STHU'LIIBHAVANE NIDRITA' SA' KUN'D'ALINII.

PRAKRTI IN THE FORM OF KUN'D'ALINII (COILED SERPENTINE) IS SLEEPING IN THE CRUDE ABODE, I.E., THE MU'LA'DHA'RA CAKRA IN THE HUMAN BODY.

sthu'lii = crude

bhavane = in the abode--7th case ending

nidrita' = sleeping

Sa' = She, Prakrti

kun'd'alinii = coiled serpentine, Divine force

HISTORY

The science of kun'd'alinii is thousands of years old. It is an essential part of tantra, the spiritual science which was systematized seven thousand years ago by Lord Sada'shiva. Tantra was never publicly revealed: only worthy disciples were taught it in direct transmission from their spiritual teachers, lest the powerful practices fall into the hands of immoral or power-seeking individuals. Thus for centuries this ancient science was passed down orally from guru to disciple, and never written down. But gradually the calibre of masters degenerated and it became necessary to write the secrets down so they would not be completely lost. But when they were written, they were written in a "twilight language," in allegory, symbolism, code, so they could not be misinterpreted and misused by unworthy seekers. For this reason, if we do not have a proper guide, the ancient texts may be confusing or even misleading to us today.

WHAT IS KUN'D'ALINII?

Prakrti manifests Herself in and through the Cosmic order as Shiva'nii, Bhaeravii and Bhava'nii, respectively (see previous su'tras). Her last expression, Bhava'nii, is static in nature. By Her influence the Infinite Consciousness becomes crudified to the ultimate stage, the solid factor. The kun'd'alinii is the expression of this Bhava'nii shakti in the human form. According to tantra, the human structure is a microcosm of the Macrocosmic Universe. The five cakras or subtle-energy centres of the human body are the controlling points of the five fundamental factors within the human form: the lowest, mu'la'dha'ra cakra, controls the solid factor; sva'dhis't'ha'na, the liquid factor; man'ipu'ra, luminous factor; ana'hata, aerial; and vishuddha, ethereal. The unit mind is the microcosmic replica of the Cosmic Mind and its controlling seat is a'jiṇa' cakra; and the seat of the Supreme Consciousness in the human body is the sahasra'ra cakra.

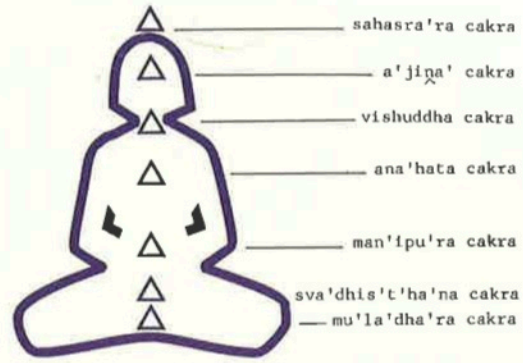


Fig. 23

Thus in the human form, mu'la'dha'ra cakra is the controlling centre of the crudest factor, solid--the most static point in the body. This is the ultimate state of crude expression, the end-point of creation, so to speak. Here the momentum of Prakrti has come to an end: She is exhausted, in Her most static state. Thus it is here in the mu'la'dha'ra cakra that the Bhava'nii shakti in the form of kun'd'alinii is asleep. Asleep--but not dead: here all the infinite potential energy of the Universe, the powerful force that has created this vast world of infinite variety, is lying, waiting to return to its state of union with the Supreme Purus'a again. She is waiting to be awakened from Her slumber, to ascent to the seat of pure Consciousness, the sahasra'ra cakra.

All the gods dwell in the body.
(Kula'rn'ava Tantra)

The kula is the last point of the spinal cord. "Ku" means "physical structure" and "la" means "container." So "kula" means "the container of the physical structure." Since the Bhava'nii shakti is lying in potential form in the kula, in the mu'la'dha'ra cakra, She is called "kulakun'd'alinii."

The cakras have been described as "nerve plexuses" and seem to be related to the endocrine system, but they are far subtler than the physical glands or nerves. They are the controlling centres of all the na'd'iis, the subtle-energy flows within the body. The kun'd'alinii is lying quiet in the mu'la'dha'ra cakra because of obstructions in these cakras which block her free passageway up the sus'umna. The unit consciousness came from the Supreme Consciousness and has the potential to merge again in that Source; what separates the two are the various bondages of mental propensities, represented in the human body by the cakras. As the kun'd'alinii rises in the sus'umna and pierces the cakras one by one, the bondages break, and the unit again

becomes the Supreme--jiiva becomes Shiva. Thus the spiritual journey is essentially the journey of the kun'd'alinii, transmuting energy from lower centres to higher ones--the opening of the sus'umna canal and the progressive release and channeling of the powerful dormant energies in the human body. All spiritual practice, of whatever variety, consists of elevating the kun'd'alinii; and every genuine spiritual experience--the visitation of the Lord or angels, flashes of light, hearing the subtle sounds of divine music, ecstasy, union with God, trance--is a manifestation of the ascent of this spiritual energy.

AWAKENING THE KUN'D'ALINII: MANTRA

The hibernation of the kun'd'alinii can be interrupted by a single stroke of a siddha mantra, a "proven" or effective mantra. A mantra is a collection of sound waves which can produce a powerful resonance, or sympathetic vibration, in the mind. The ta'ntrika scriptures say, "Inconceivable is the power of the mantra." Mantra is, in fact, the very basis of the science of tantra; it means "that which liberates the mind" from the bondages of Prakrti and returns it to the state of pure Consciousness ("man" = "mind"; "trae" = "to liberate"). A siddha mantra is one which has been invested with spiritual power by a true guru. In the process of investing a mantra, the guru raises his own kun'd'alinii to the highest point, sahasra'ra cakra, and then repeats the mantra, giving it intense spiritual energy. Then he lowers his kun'd'alinii again. When the mantra is given correctly in the process of initiation, spoken directly from teacher to disciple, the vibration of the phrase or word will actually "strike" the sleeping spiritual force within the individual and awaken it. For this reason mantras learned from books or other sources will not carry the force of a siddha mantra. The scriptures say: "Only that mantra which is received through the Grace of the Guru can give all fulfillment." (Kula'rn'ava Tantra).

From the time the mantra is given, the more frequently and intensely the spiritual aspirant repeats it, the more the kun'd'alinii rises under its vibrational impact. But when the repetition stops, it again returns to slumber. If the mental repetition of the siddha mantra continues all the time, day and night, the kun'd'alinii remains perpetually awakened. When the kun'd'alinii is sleeping, the individual remains in one of the three states, wakeful, dream or dreamless sleep (see 3-2). Only when the kun'd'alinii is awakened can the individual enter the fourth, turiiya, state, the state of non-duality.

INITIATION

The ta'ntrika scriptures say, "Initiation is the first ladder to the terrace of liberation." Initiation is that process by which the powerful siddha mantra is conferred upon the worthy aspirant by his guru, and the disciple's kun'd'alinii is suddenly awakened from slumber by the "hit" of the mantra (mantra a'gha't). The true guru is the maha'kaola:

> According to tantra, there are two categories of yogis, kaola and maha'kaola. A kaola is a spiritual aspirant who has raised his kun'd'alinii to the controlling point of the pineal gland, who has achieved the union between the fundamental negativity and the fundamental positivity [see 4-8], between the starting point and the culminating point. "Kaola": the adjective of "kula" is "kaola." Each and every sa'dhaka can become a kaola by his sa'dhana'. Maha'kaolas are rare personalities. For a devotee [maha'kaola] is called "Ta'raka Brahma". . . . Ta'raka Brahma takes shape to help people in their progress in tantra. Shiva was a maha'kaola. He came here about 7000 years ago. After him, about 3500 years ago, there came another maha'-kaola: He was called Krs'n'a. The difference between kaola and maha'kaola is that kaola raises his kula-kun'd'alinii by sa'dhana' and establishes union with the fundamental negativity and the fundamental positivity. In the case of maha'kaola, He has the power to raise the kulakun'd'alinii of others also. Kaola cannot raise others' kulakun'd'alinii, he can only raise his own. But a maha'kaola can, if he so desires, raise the kulakun'd'alinii of others also. (Ba'ba', a darshana in the Philippines).

There are two factors in initiation, diipanii shakti and mantra caetanya:

1. Diipanii shakti: torch power.

> Initiation enables one to have a psychic visualization of the mantra, as a result of which sam'ska'ras get annihilated quickly. This is the reason why after initiation the aspirant experiences unexpected and uncalled for happiness or sorrow. This is an encouraging symptom, but it does not follow by merely repeating the mantra. Before proceeding with the japa of the mantra, the torch light to guide the mind in a proper frame and, during the process, psychic association with the meaning are essential . . . .
>
> One cannot perceive any object howsoever valuable in a dark room. Similarly, without this beacon, one cannot correctly make use of any mantra, howsoever effective. (Supreme Expression I, p. 326).

The practices which enable the aspirant to achieve this "torch light" are Yama and Niyama, the internal and external disciplines which purify the mind of its dark shroud of tamogun'a--inertia and selfishness--to enable it to receive the powerful ma'ntrika vibration. "Without Yama and Niyama, sa'dhana' is an impossibility." (Ba'ba', "Supreme Command").

2. Mantra caetanya: consciousness power. When a maha'-kaola invests a mantra with spiritual energy, he vibrates the entire Cosmic citta with those sounds:

> Those who can move the collective ectoplasm [Cosmic citta] through the medium of their ectoplasmic rhythm, can awaken new power in shabda [sound] through their own ectoplasmic stamina. . . . [they] are called "maha'kaola." They alone are worthy of the status of guru and none else. When a maha'-kaola awakens vibrations in the universal ectoplasmic body through the medium of particular shabdas, they acquire the status of siddha mantras. Therefore a spiritual aspirant can only achieve perfection through the medium of these siddha mantras. (Supreme Expression I, p. 197).

> Every mantra is . . . sonic and is vibrating simultaneously in the Cosmic system as well as in the unit body. (Supreme Expression I, p. 195).

Awakening the mantra caetanya, or "consciousness power," in the mantra can only be achieved when the sa'dhaka establishes parallelism between his internal mental vibration and the external Cosmic vibration, when he begins to link his mind with the universal rhythm. "When . . . a person coincides his individual rhythmic vibration with the rhythmic vibrations in the realm of this . . . universe [made of the five fundamental factors], from that moment onwards his rhythms become vibrated with mantra caetanya. . . .

". . . individual rhythms have to be made parallel to the Cosmic rhythms. . . ." (Supreme Expression I, pp. 196-197).

"Mantras whose potency is asleep do not yield fruit; but those which are alive with their conscious-power give all success." (Kula'rn'ava Tantra).

"A mantra without mantra caetanya is only the composition of letters and even millions of repetitions will not produce the desired result." (Lord Shiva).

Two factors are necessary for mantra caetanya. First, the mantra should suit the sam'ska'ras of the individual. Everyone has his own particular rhythm, his own style of speech, his own way of walking, based on his individual sam'ska'ras (3-4). One type of musical rhythm pleases him, another annoys him. The mantra must be suitable to his individual rhythm, otherwise he will not be able to merge his mind in its flow; it must "fit" his individual vibration in order to properly link it up to the Cosmic vibration.

Secondly, to fully bring his own mental rhythm into parallelism with the ma'ntrika vibration that the guru has emanated into the external world, into the Cosmic citta, he must develop a feeling of love and communion with the world:

> . . . the individual should have a fraternal emotion and attachment with the external world . . . If someone is under the impression that, "I am doing sa'dhana' for the sake of personal liberation and I have nothing to do with the world," and thus denies his contact with the external physicality, although his physical body is very much in this world, he is cheating himself and indulging in selfishness. Service of humanity with a view to serve God and with the same attachment which one feels towards himself and God, is an essential prerequisite for progress in sa'dhana'. This will establish adjustment and parallelism of the individual rhythms with the rhythms of the external physicalities. (Supreme Expression I, p. 197).

Thus vaera'gya, or non-attachment (see 3-1), does not mean ignoring or shunning the external world, for this creates a negative feeling toward the creation. To truly realize the effectiveness of the mantra, one must feel the pulsation of "All is He," the ideation of the mantra, not only within one's own mind but in every entity in the Cosmos.

THREE QUALITIES OF A MANTRA

The most effective mantra should have three qualities:

1. Pulsative. It should be of two syllables to flow rhythmically with inhalation and exhalation. Western science now recognizes the intimate connection between respiration and psychic states. Rhythmic, deep breathing keeps the mind in a calm, poised state. The repetition of the two-syllable mantra allows the

meditator to maintain this deep rhythmic breathing so that his mind may very easily attain a state of deep peace.

2. Incantative. Each entity has its own particular vibration--the sum of all its physical, mental and spiritual vibrations--which distinguishes it from all other entities in the universe. This is called the "entitative rhythm" or "jaevii satta'." The sum of all the vibrations in the universe is the infinite, straight vibration of the Cosmic rhythm or Universal rhythm (Bhu'ma' pra'n'a). The entitative rhythm is inseparably connected with the Universal rhythm, as the kite soaring high in the sky is connected with the hand of the child, by a thread. A person living in a cave, or moving in any corner of the universe, is linked with that Universal vibration, and with every other entity as well. This Universal rhythm is the common link connecting the entire Universe. Those who are able to unify themselves with this Universal rhythm achieve fulfillment in their lives; those who cannot feel it are bound to be frustrated. When one can maintain continual parallelism between his own rhythm and the Cosmic rhythm, he becomes a jiivanmukta, a liberated soul. For him every particle of dust of the universe is as sweet as honey, and his existence, too, is as sweet as honey to the universe.

   The link between these two rhythms, the entitative and the Universal, is the incantative rhythm, or ma'ntrika chanda, the rhythm of the mantra which is to be incanted or chanted. Sa'dhana' is the systematic process which gradually converts the entitative rhythm to the Cosmic rhythm by the continual repetition of the linking vibration, the mantra.

   The most effective incantative rhythms are in the spiritual language, Sam'skrta. Sam'skrta was constructed thousands of years ago in a scientific manner for the expansion of consciousness ("sam" = "well"; "krta" = "made"). Ancient yogis concentrated their minds inward and discovered the fifty subtle glands clustered around the cakras, each of which gives rise to one of the fifty vrttis or propensities of the mind (see 3-4). In this state of deep concentration the yogis attuned their minds to the vibration from each of these subtle glands, and then spoke these inner sounds aloud. Each of these sounds became one letter of the Sam'skrta alphabet. There are fifty

glands, and fifty letters in the Sam'skrta alphabet. Thus the Sam'skrta language is the human body's eternal song. The careful combination of Sam'skrta letters, such as those found in mantras, can vibrate these glands in a specific manner; and as the glands and vrttis are affected, the mind is in turn affected. Thus Sam'skrta mantras can create a powerful elevating effect on the mind. For this reason, all of the spiritual chants and mantras in India have been given in Sam'skrta.

> If you want the truth, I'll tell you the truth,
> Listen to the secret sound which is inside you.
> The One no one talks of speaks the secret
> sounds to Himself
> And He is the One who has made it all.
> (Kabir song)

3. Ideative. Yet even the incantative rhythm of the mantra can have little effect unless there is full ideation of the meaning along with the repetition. Without ideation, the meditator is merely a parrot, intoning sounds he does not even understand. The ideation of a siddha mantra is usually the oneness of God, the Universe, and the individual consciousness: "I am He" or "All is He."

> Idea is mental tendency . . . and practice leads to expansion and attainment. . . . If one repeatedly meditates on God, the continued association will cause the curved psychic waves of the individual to approximate to the straight radiation of the Cosmic Consciousness. . . .
>
> The Supreme knowledge "Aham Brahmasmi"(I am Brahma) leads out of all ignorance; nothing else can cause enlightenment. But if this truth remains confined to utterance alone it is worthless. The ideational flow in the "Soham" mantra has to be imbibed by continuous suggestions, and this is not possible by mere repetition. This psycho-spiritual principle is the discovery of tantra. . . .
>
> The ta'ntrikas assert that mere japa [repetition] cannot prove fruitful unless there is a rhythmic parallelism in the waves of the unit mind and the flow of the mantra. If while mentally reciting a mantra, one is also engaged in thinking something else, such a recitation is useless. To obtain good results, one has to concentrate all the mental faculties and the process of breathing in resonance

with the mantra. . . .

With the mind loitering away from the Divine object, and the breath and vital energy dissipated elsewhere, meditation is impossible. . . . Mind is the controller of organs and [breath] is the controller of mind. None of these are, therefore, to be ignored. Every constituent fact must be controlled and directed towards the Supreme Lord. . . .

Without ideational concept, all repetition of a mantra is a waste of time. (Supreme Expression I, pp. 324-326).

"When mantra and he who repeats the mantra are separate, there is no fulfillment." (Shrikan't'ha Sam'hita').

A very devoted woman disciple of a guru used to chant her mantra constantly, with every breath, and with full ideation. Every day she used to make cakes out of cow dung and slap them on walls to dry in the sun, to be used later as fuel for her cooking fire. One day a neighbour woman, who had spread her cakes on the wall of the same house, started arguing with the lady disciple, claiming all the cakes to be hers. The guru was called to settle the dispute. He said, "It will be easy to determine which are my disciple's cakes," and he took each one off the wall and held it up to his ear. "You see, in each one she made, I can hear the sound of God's name still chiming in it--it absorbed her divine vibrations."

PSYCHO-PHYSICAL PARALLELISM

Tremendous changes occur within the mind and body of the sa'dhaka as he progresses in spirituality and his kun'd'alinii rises. As his mind expands, his body must also become stronger and more subtle to be able to endure the tremendous current of spiritual energy the kun'd'alinii releases as it ascends. The practices of As't'a'unga Yoga (see 3-1) give the physical and mental purity necessary for this spiritual effort. The na'd'iis are purified through a'sanas, pra'n'a'ya'ma, etc; and by the strengthening of the body the mind is strengthened as well, and can more easily achieve the power of concentration necessary for mantra caetanya. Thus the ta'ntrika sa'dhaka, unlike the traditional ascetic, does not view his body as an obstruction, the prison of his soul, to be neglected or rejected. Rather it is the "temple of the Spirit" which must be carefully prepared for the ascent of the kun'd'alinii.

"There is no fulfillment without the body. Hence obtaining the wealth of the body, engage thyself in works of merit." (Kula'rn'ava Tantra).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

Spiritual sa'dhana' in tantra is in stages from the physical to the psychic and from the psychic to the spiritual. . . . Tantra lays down that spiritual elevation is possible only after the edification of body and mind. This appears to be logical and rational too. Purification in the spheres of food, conduct and thought is, therefore, essential for a sa'dhaka. In their absence, a sa'dhaka cannot experience any real spiritual ideation, and hence the greatest emphasis on this in the practice of tantra. (Supreme Expression I, p. 324).

STAGES OF THE JOURNEY

In each stage of the ascent of the kun'd'alinii certain spiritual feelings are experienced, and obstacles encountered. When the kun'd'alinii crosses the sva'dhis't'ha'na cakra, the aspirant experiences sa'lokya sama'dhi (for detailed description of the experiences, see 1-2). As it crosses the man'ipu'ra cakra, he feels sa'miipya sama'dhi. Man'ipu'ra cakra presents a strong block to the passageway of the kun'd'alinii; it is called "Brahma granthi," or "the knot of Brahma." Only firm adherence to Yama and Niyama and purity of body and mind will enable the sa'dhaka to raise his kun'd'alinii beyond this point, and experience the bliss of sa'miipya sama'dhi. When this cakra is pierced the sa'dhaka often suffers from intestinal troubles such as indigestion, diarrhea, etc. As the kun'd'alinii crosses ana'hata cakra, he experiences sa'yujja sama'dhi; but this cakra, too, is a difficult "knot" to pierce. It is called "Vis'n'u granthi," or the "knot of Vis'n'u." At vishuddha cakra he experiences the state of sa'rupya, a still higher sama'dhi; and when the kun'd'alinii reaches the a'jina' cakra (also called "trikuti," or "three hills," because it is located between the nose and the two eyebrows), the sublime state of sa'rs'thi, or full savikalpa sama'dhi, is experienced. This knot, rudra granthi, can only be pierced when one has intense desire to realize the Supreme Consciousness. The gap between a'jina' cakra and sahasra'ra cakra is known as "nira'lamba puri." The spiritual aspirant loses all his will power when the kun'd'alinii rises above the a'jina' cakra, and the kun'd'alinii also becomes nira'lamba, "supportless." This is why the ascent of kun'd'alinii from a'jina' to sahasra'ra, the elevation from savikalpa to nirvikalpa sama'dhi, cannot be achieved by one's own effort: it can only be bestowed by the spontaneous grace of a maha'kaola.

Sahasra'ra cakra, the thousand-petaled lotus, is the centre of pure consciousness in the individual, the microcosmic Shiva. When the Cosmic energy of the kun'd'alinii rises from its seat of crudity in mu'la'dha'ra cakra and unites with the center of consciousness within the human structure, the goal of tantra is achieved: the ultimate union of Shiva and Shakti, of the human being with God.

"The Woman to be waited upon is the Shakti that is dormant in the animal man but awake in the votary of the Path. . . .

"The rush of bliss that ensues upon the meeting of the Pair, the Supreme Shakti and the Self above, is the real Congress; all else is mere copulation." (Kula'rn'ava Tantra).

This is the stage of nirvikalpa sama'dhi, the state of non-attributional consciousness.

> It is the supreme stage of yogic sa'dhana'. It is the supreme stance of a yogi. Now, by sa'dhana', one is to arouse and raise that sleeping divinity. But for this, one requires Divine help; and I know one is sure to get Divine help. And I know still further, that in future, for infinite time and infinite space, one will be getting this Divine favour. And you are all sa'dhakas, you will certainly attain that supreme stance and enjoy that Divine blessedness. You are sure to enjoy it, my sons and my daughters. (Ba'ba', Ba'ba''s Grace [Los Altos Hills, Calif.: A'nanda Ma'rga Publications, 1973], p. 165).

UNIVERSAL SCIENCE

Many spiritual and religious traditions throughout the ages have known this science of the kun'd'alinii and its ascent: the Chinese alchemists and Taoists, and Hebrew mystics. Some believe that the "seven churches" and the "mystery of the seven stars" referred to by John in Revelation represent the seven cakras. A great medieval Christian mystic, Jacob Boehme, described his own experience: "For the Holy Ghost will not be held in the sinful flesh, but rises up like a lightning flash, as fire sparkles and flashes out of a stone when a man strikes it. The Holy Spirit rises up, in the seven unfolding fountain spirits, into the brain, like the dawning of the day, the morning redness . . . though an angel from heaven should tell this to me, for all that I could not believe it . . . But the Sun itself arises in my Spirit, and therefore I am most sure of it."

The modern Indian saint Ra'makrs'n'a described his own ecstatic experience:

> Sometimes when I lie down on my side, I feel the spiritual current pushing me like a monkey and playing with me joyfully. I remain still. That current, like a monkey, suddenly with one jump reaches the sahasra'ra. That is why you see me jump up with a start. A man's spiritual consciousness is not awakened unless his kun'd'alinii is aroused. To talk of knowledge from mere study and hearsay! What will that accomplish?! Once I saw a vision of my secret experience. I saw a boy exactly resembling me enter the sus'umna nerve and commune with the lotuses. He began with the centre at the base of the spine and passed through the centres of the sexual organs, navel and so on. The different lotuses of those centers had been drooping. At his touch they stood erect. Then he came into the lotus in the throat and the lotus in the forehead. And last of all the thousand-petaled lotus in the head blossomed. Since then I have been in this state.

AMRTA

In the vessel of the sahasra'ra cakra, there is a store-house of amrta or pineal hormone. When the kun'd'alinii reaches that point and "drinks" this nectar the sa'dhaka becomes completely intoxicated and merges into the ocean of amrta. This is the state of nirvikalpa sama'dhi. Lord Shiva has said, "Go on drinking and drinking the nectar until you fall down on the ground. And get up from the ground and again drink and drink and ultimately you will go beyond life and death."

"From the mu'la'dha'ra go up to the [sahasra'ra] again and again; bliss issues out of this meeting of the Kun'd'-alinii Shakti and the Moon of Full Consciousness. What flows from this lotus in the supreme Ether is the wine, the real wine to be tasted by man; what is drunk otherwise is only liquor." (Kula'rn'ava Tantra).

ANINDYA'NANDA YOGA SAMA'DHI

In the sahasra'ra cakra, the pineal hormone or amrta accumulates gradually. In the periods between eka'dashii (eleventh day after new or full moon) and ama'vasya' (new moon) and between eka'dashii and pu'rn'ima' (full moon), three or four drops of this subtle hormone pass from the sahasra'ra to the a'jiṇa' cakra. At the a'jiṇa' cakra there are two subtle glands or vrttis which control the remaining forty-eight vrttis below. The right gland is apara'vrtti, which directs all the lower vrttis toward physical, mundane enjoyments; and the left, or para'vrtti, elevates them toward Consciousness. These two controlling vrttis are intimately connected with the flow of pra'n'a in the ida' and pim'gala' na'd'iis, and the flow of breath through the nostrils. When the left nostril is open the para'vrtti is predominant, and the mind is in a more elevated state; when the right nostril is open apara'vrtti predominates and the mind is in a cruder state. If, at the time of the secretion of the pineal hormone, the mind is in a crude state, engrossed in worldly thoughts, the apara'vrtti predominates and the hormone is "burnt" in a cavity below the apara'vrtti; the sa'dhaka experiences no bliss and will not even be aware of the hormonal secretion. But if the mind is in a pure and concentrated state, the pineal hormone stimulates all the other forty-eight glands. The sa'dhaka feels a brilliant effulgence around his ana'hata cakra and feels himself bathing in that ocean of Divine light. In this state, everything seems to be inexpressibly sweet. This is the stage of anindya'nanda yoga sama'dhi, "unblemishedly blissful sama'dhi," called "madhura bha'va" in the Vaes'n'ava philosophy.

"The man who has drunk from that liquid wanders around like someone insane." (Kabir song).

The sa'dhaka cannot attain this blissful state by his own efforts; only through the grace of the guru can it be achieved. Ba'ba' once gave this sama'dhi to a disciple in darshana, then concluded: "In the past I helped sa'dhakas to attain this blissful state, I am helping sa'dhakas at present and shall help also in the future through other means even when I shall not remain physically."

4-8 KUN'D'ALINII SA' MU'LIIBHU'TA' RN'A'TMIKA'.

THE KUN'D'ALINII IS THE (FORCE OF) FUNDAMENTAL NEGATIVITY.

sa' = that

mu'liibhu'ta' = fundamental

rn'a'tmika' = negativity

The human structure is a microcosm of the Cosmic order. The shambhu' liunga, the point of fundamental positivity from which the creation starts, is in miniature form in the sahasra'ra cakra, the site of Paramapurus'a in the unit form. The svayambhu' liunga, the terminating point of the creation, the point of fundamental negativity, is in miniature form in the mu'la'dha'ra cakra (see 4-6). Since the flow of creation is a positive flow from the first expression at shambhu' liunga to the last expression at svayambhu' liunga, the spiritual journey of raising the kun'd'alinii from the crudest point (svayambhu') to the subtlest point (shambhu') is a counter-flow, a "negative" flow against the positive flow of creation. Thus the kulakun'd'alinii is called a "force of fundamental negativity." As it rises up the spinal column, it retraces the stages of the creative process, in reverse order. As it pierces each cakra, it controls and then transcends the fundamental factor of that cakra: solid, then liquid, luminous, aerial, then ethereal. As it rises to a'jina' cakra, it retraces the path of creation backwards to the stage of creation even before the five fundamental factors, to the stage of mind; and from there, with the Grace of the Guru, it returns to the original Supreme stance, the Cosmic Nucleus, against the force of avidya'ma'ya' (centrifugal force away from the Nucleus). Avidya'ma'ya' guides the flow of creation from subtlety to crudity; the counter-journey is a movement from crudity to subtlety -

> . . . the whole universe is the thought-projection of the Cosmic Mind or Macrocosm. The projection of Macrocosm towards expression is a singular positive approach by which the Cosmos appears to have taken the shape of the universe. In this path of evolutionary expression the human physique gets its existence at a later stage of the formation of the curvatures. The complexity of the physical durvature goes on increasing, yet it is very near the point of its descent. The mental body is much more subtle and can by sa'dhana' or spiritual practice trespass and counteract the force of avidya'ma'ya' and proceed forth to come under the influence of vidya'ma'ya', the force of Cosmic attraction. Mental liberation, or mukti is possible in this way.
>
> Non-qualified liberation or moks'a is, however, only possible, if the mental body starting from the crudest

mental subjectivity of the physical body, by any force, can retrace against the singular positive force emanating due to the thought-projection of the Macrocosm. This force against the singular positive force must be a negative one. Hence the path of non-qualified spiritual practice which can reach final moks'a is always the path of negativity. The theoretical negative force with its fundamental negativity, which tends towards the final merger into Purus'a for attaining moks'a is called "kulakun'd'alinii"--the "coiled serpentine."

Since kulakun'd'alinii is the negative force of the unit body it is different for each individual. As the sa'dhana' is more or less for a psycho-physical liberation in the initial stage, its starting point must be in the crudest manifestation. It must reside in that portion of the physical body from which the crudest matter (ks'itittattva) of the body is controlled. The starting point of the kulakun'd'alinii, therefore, is in the mula'dha'ra. It is fundamentally negative in character, and its starting point is the negative ka'mabiija of the living being, just as the point from which the positive resultant force of Prakrti got expression is the ka'mabiija or iccha'biija of the Cosmic Being.

The arena in which the kulakun'd'alinii resides is known as "ka'ma-piitha." The starting point of the fundamental positivity, i.e., ka'mabiija of the Cosmic Being, is on the back of shambhu'liunga, and that of negativity on the back of svayambhu'liunga. Within the self of the yoga sa'dhaka, or one who practises the scientific method of spiritual approach with the help of this kulakun'd'alinii, the force of fundamental negativity fights out and aggressively rises up against the force of avidya'ma'ya' and thereby gets domination over the flow of fundamental positivity. This path of non-compromising aggressive spiritualism is the only way to ultimate oneness with Infinite Consciousness.. (Idea and Ideology, pp. 73-75).

THE JOURNEY HOME: SHRAVANA, MANANA, NIDHIDHYA'SANA

In simple words, what we have to do is to return home from where we came. We have all come from the Supreme Entity and the Nucleus of the Universe, i.e., Purus'ottama. We have to return to the same destination. The boy has played throughout the day away in the fields and now that evening comes, he returns home . . . going home is a simple task. It requires no scholarship, no knowledge, no intellectual faculty - no long and tedious lecturing. The scriptures declare that [there are three points to remember] for returning home. They are shravana, manana and nidhidhya'sana. (Supreme Expression I, pp. 200-201).

SHRAVANA

The journey home is a counter-movement from crudity to subtlety. In the positive flow of creation, the vibrations become of shorter and shorter wavelength. So spiritual practice must convert shorter wavelengths to longer and longer ones, and finally into a straight line. The first process for this is shravana: telling stories of the Lord (Hari katha), singing His name collectively (kiirtan), and singing it individually (bhajana). Sound waves are the subtlest of the tanma'tras, so it is more important to hear about the Lord than to read about Him. Further, the one who tells the stories gets added benefit: the audience uses only one indriya, the ear, to listen, but two of the speaker's indriyas are involved, his vocal cords in speaking the Lord's name, and his ears, hearing his voice. By these practices, a movement of sound vibrations from crude to subtle is set in motion: worldly sounds become spiritual sounds. This movement can take the sa'dhaka's mental vibration to the starting point of the vibrational stage of creation: The scriptures have said that through hari katha we can cross this ocean of existence (bhavasa'-gar).

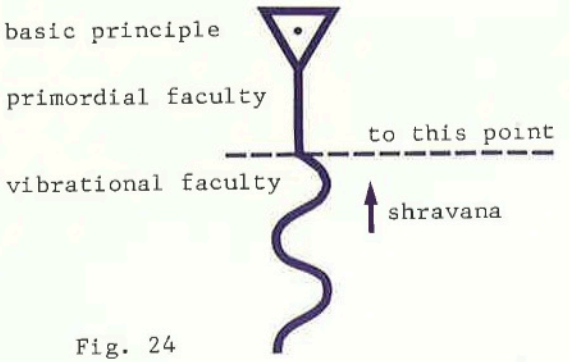


Fig. 24

MANANA

"Manana" means thinking about the Supreme Consciousness and nothing else. If any other thought enters the mind, one should ascribe Brahma-hood to that thought through the use of Guru Mantra. This converts all the mental waves to subtle spiritual waves, and takes the flow back to the starting point of the primordial faculty, the vertex of the unbalanced triangle of creation from which the sentient force issues:

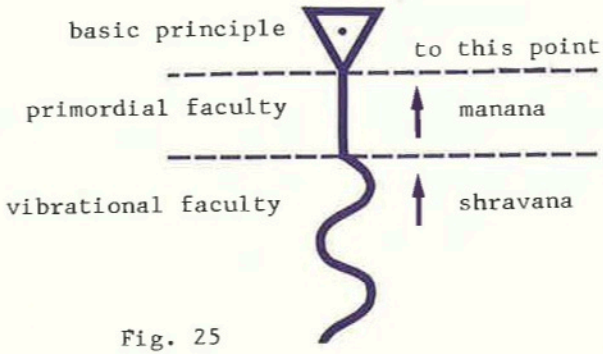


Fig. 25

NIDHIDHYA'SANA: SELF-SURRENDER

Now only the "I"-hood is left, and this must finally be transcended. "All burdens, all confusion, all considerations of respect or disrespect are connected with this 'I' . . . The fact is that even after surrendering everything to God, the arch-enemy 'I' remains. You will say, 'I have surrendered everything to God'--'I,' 'I,' 'I!'. My friend, surrender this 'I' also to God and then alone your surrender will be complete." (Supreme Expression I, p. 202).

Surrender is the most difficult of all. How often do we only half-surrender to the Lord, giving Him our mistakes and faults and keeping our successes with pride! Once there was a priest who had a beautiful garden which he tended with great pride. One day a neighbour's cow came into the garden and started uprooting the plants. The priest, in a rage, killed the cow. When the neighbour came after his cow, the priest protested. "My right hand is an instrument of God, so God is responsible for killing your cow. You cannot punish me." Now, the Lord knew this was happening and He came down on earth in the guise of an old man to set matters right. He visited the priest's garden and praised its beauty. The priest was puffed up with arrogance. The old man asked, "Who planted the garden with so much skill?" and the priest answered, "I did it all myself, with my own hands." Suddenly the old visitor turned into the Lord Himself and said to the shocked priest, "So whatever good you do which earns you praise is done by your own hands; but the act of killing the cow was done by the Lord, and the sin goes to Him? You have your choice, it is either one way or the other; half-surrender will not do. The hands that planted the garden, also killed the cow.

> Thus exclaims the devotee . . . "O God, this universe is Your abode. It is full of precious jewels. Whatever of value exists in this world belongs to you. What precious gift can I give to you? . . . The almighty Prakrti is your own consort. At your will She will make innumerable jewels in a moment . . . the dexterous hand of this creative power is ever ready to serve you. O Lord of lords, although I have a yearning to offer you something, I do not know what that thing should be . . . When you lack nothing what should I offer? . . .
>
> "O Lord of lords, we hear that your great devotees have snatched your [mind] from you." God becomes the slave of his devotees. A devotee steals the heart of God - almost forcibly. It is performed openly and not in secrecy. "Then, O Lord, you lack one thing - you have no [mind]." The devotee says, "Despair not, O Lord, I am offering my mind to you. Please accept it." (Supreme Expression I, pp. 203-204).

This offer of one's mind to God is complete surrender. This complete surrender, when all the propensities of the mind are concentrated at a point and offered to Paramapurus'a, takes the unit entity from the point at the vertex of the triangle to the very Nucleus, to complete merger with Paramapurus'a.

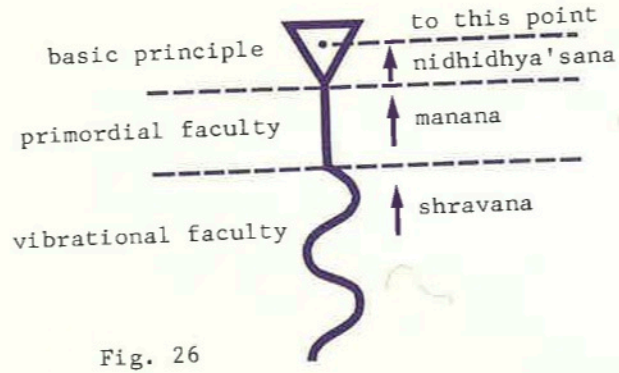


Fig. 26

> This is God-realization . . . This is the goal of human life . . . You have been wandering through the labyrinth of myriad lives and advancing forward to attain this stage. Knowingly or unknowingly you are being drawn unto Him. Here is the summum bonum of life. As long as you do not realize Him there is no [success] in your life. (Supreme Expression I, pp. 204-205).

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